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A

# HEBREW CHRESTOMATHY;

OR,

LESSONS

IN

READING AND WRITING HEBREW.

BY

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NEW YORK:

JOHN WILEY, 535 BROADWAY.

1863.

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## P R E F A C E.

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THE value of grammatical exercises and of selected courses of reading, carefully annotated to suit the wants of beginners, has long been recognized in the classic tongues. But the study of Hebrew, even in our best institutions, is prosecuted at comparative disadvantage for lack of such aids. The student plods laboriously through the Grammar, adding paradigm to paradigm and rules to rules, until his memory is overloaded with the confused and ill-digested mass. He is then set at translating, but is embarrassed in his use of the Lexicon by his imperfect familiarity with the letters, and especially by the difficulty of distinguishing the radical or primary forms of words in all the metamorphoses to which they are subjected from prefixes, suffixes and inflections; and what renders this process yet more vexatious and trying is, that words thus painfully sought for are forgotten almost as soon as they are learned, and must be looked for afresh perhaps in the very next sentence. He is next confronted by the idioms of the language in the arrangement of words, the structure of sentences, and the use of peculiar forms of expression. Unless these are pointed out, and the true key furnished for their explanation, the finer and more delicate sort will likely be unnoticed, while others will be passed over with a vague and imperfect understanding of their real nature.

Those methods may well be distrusted, which propose to impart knowledge without proportionate toil. No valuable result can ever be gained without effort. The acquisition of a language involves a familiar acquaintance with its grammatical forms, the meanings of its words, and the entire multitude of its idioms: and this cannot be secured without time and labour. The problem is not how these can be dispensed with, but how they can be expended in the most profitable manner and be

made productive of the largest results. No doubt energy and pains may be successful in surmounting the obstructions which beset the most rugged path. But if the way were first carefully prepared, unnecessary obstacles removed, and a helping hand given in case of need, a wearisome toil might be converted into a pleasant occupation, and patient diligence would be crowned with an ampler reward.

The thorough mastery of the Hebrew, as of any other tongue, implies a facility both in translation and in composition. These are so distinct that exclusive occupation with one will not beget the other, and yet so related that neither can be perfect unless both are possessed. While, therefore, the former is the end principally aimed at, the latter may serve an important purpose as subsidiary to it. Accordingly the first part of this Chrestomathy is devoted to the work of analysis and translation; the second part to that of composition.

The first part begins with a series of exercises designed to accompany the original study of the Grammar. Those on page 1 are for the practice of the student in the orthographic rules contained in the sections there designated. Those on pages 2-8 illustrate the verbal paradigms. These are to be translated, and each form should at the same time be analyzed or divided into its significant elements, the meaning of each separately stated, and the law of their combination given. Thus, *ye* (masc.) *have killed* consists of קָטַל, the ground form of the Kal pret. § 82. 1 and הָם abridged from 2 m. pl. pron. הֵם § 85. 1. *a* (1), the former losing its pretonic Kamets in the combination § 85. 2. *a* (4). And *they* (masc.) *will kill* consists of י from 3 m. pron. הוּא § 85. 1. *a* (2), which before a vowelless letter becomes י § 85. 2. *a* (1), and קָטַל const. inf. § 84. 2, the basis of the future § 84. 3, which loses its vowel § 85. 2. *a* (2) before י abridged from the plur. ending הֵן § 85. 1. *a* (2). Before proceeding to any given exercise the corresponding paradigm and the verbs of that class in the vocabulary should be thoroughly committed to memory.

The nouns of the vocabulary are to be learned in connection with the rules for gender, number and suffixes, and will furnish examples for declension and the practice of these rules. To facilitate their employment for this purpose, they are classified

according to the nature of their final syllable, and a fresh survey is given of all the rules applicable to each. The rest of the vocabulary is to be committed in connection with those parts of the Grammar to which they relate. The student will thus become familiar with the practical meaning and employment of grammatical forms as he learns them. And by the time that he has completed the Grammar, he will know the meanings of 250 words of frequent occurrence, being the entire number that is to be found in the first three chapters of Genesis. These chapters he will then be prepared to read without being obliged to have recourse to a dictionary.

The passages selected for reading have been chosen with a view to their intrinsic interest, their progressive difficulty, and the variety of their style and character. The notes are at the outset chiefly grammatical and of the most elementary kind, directing the attention of the student to those matters of form and of construction, which he is expected thenceforward to investigate for himself. The aid thus given both by the suggestion of principles and by references to the Grammar, is gradually withdrawn as the presumed progress of the student renders it superfluous; and questions of criticism and interpretation are admitted to greater prominence, thus applying the knowledge of the language as it is gained to its most important end, the exposition of the Holy Scriptures.

This Chrestomathy is not designed to supply a complete course of Hebrew reading for theological students. Its aim is not to supplant the more general study of the Old Testament in the original, but to prepare the way for it. It has long been, and still is, a favourite wish of the author that a knowledge of Hebrew might be required in order to admission into our theological seminaries. If students entered upon their theological course with such a measure of forwardness in Hebrew as is required in Greek, the two great departments of Biblical learning could be brought nearer to a level. The time now spent upon mere grammatical routine and elementary linguistic training might then be devoted to the more serious work of the interpreter. In view of the growing importance of Old Testament studies, which bid fair to be yet more than they have been the battle-ground of Christianity and unbelief, and in view of the

vastness and momentous character of subjects, which from the limited time afforded are now of necessity utterly neglected or but slightly touched, the suggestion is here earnestly made to my brethren in theological instruction and in ecclesiastical supervision, whether that cannot be done in this country which the last General Assembly of the Free Church of Scotland has recommended there. Cannot the study of Hebrew be begun and some satisfactory progress made in it in our colleges and academies?

It may be thought that this would be to crowd what belongs purely to a single profession into institutions of a broader basis and a more general character. But why might it not be introduced as an optional study, as it is in the Prussian gymnasia, and as the modern languages are in the most of our collegiate institutions? Much might be said to vindicate for the Hebrew another than a purely professional interest, and to challenge for it the attention of the liberally educated generally, both as the representative of a family of tongues strikingly different from that with which we are most familiar, and as containing a literature venerable from its antiquity and sacred as the gift of inspiration, with its products of exalted genius and its peculiarities as remarkable as those of the people amongst whom it had its origin.

If, however, this be aspiring to more than can be hoped for, and the theological curriculum must remain as it is, this volume is offered as a manual for the first year of Hebrew study. Its size has been graduated by the amount supposed possible for that term, and it has been prepared with the definite design throughout of fitting students to appreciate and profit by those lectures in criticism and interpretation which form the more advanced parts of their course. The text adopted is, with a few slight corrections from other sources, that of Hahn, except in the Psalms, where Baer's new and accurate edition has been followed. In the preparation of the notes the best critical commentators have been consulted; and though the pedantry of parading their names in so elementary a work has been avoided, this opportunity is taken of acknowledging in the general the aid which has been derived from these sources upon every page.



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# HEBREW CHRESTOMATHY.

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## PART FIRST.

### ANALYSIS AND TRANSLATION.

#### SHIN AND HHOLEM § 12.

The sections referred to throughout these exercises are those of Green's Hebrew Grammar.

שְׁלֹשִׁים, יָשׁוּב, יֹשֶׁבֶת, נָשָׂא, נָשָׂא, נָשָׂא, גָּשׁוּ, יִקְשֹׁן, בָּאֵשׁ, עָשָׂה, עָשָׂה, קָשָׁט, שָׁנְאִי, שָׁבָן.

#### THE VOWEL LETTERS § 13. ALEPH OTIANT § 16. 1.

בָּאֵר, לֹאדָנִי, הָאֶסְפָּסָה, הִלְכִּיָא, אֲוִיל, אִין, אִיָּקָן, הִנֵּה, לוֹ, יִישָׁר, וְיָחַל, נֶאֱלָה, עִין, שִׁיר, לֹאמֹר, עֹלָה, תָּנֶה, פָּנִי, לוֹ, הוֹי, אֲוִסִּיָּם, מִלְכָּה, מִלְכָּה, אֶתֶר, צִיָּאֵר, יָדָא, חָטָא, גִּיָּא.

#### KAMETS AND KAMETS HHATUPH § 19. 2.

לָקָם, מִלְכִּים, דְּבָקָה, דָּת, פָּרָשׁ, פָּקֶדֶנִי, נִהְרִי, שְׂכָלָה, שָׁמָּה, יְבוּזִים.

## 1. PARADIGM OF קָטַל. KAL.

[illegible][illegible]

קטלתי, קטלתו, קטלתו, קטלני, קטל, קטלתם, קטלה, קטלו,  
קטלתון, קטל(2), קטלנו, קטלה, קטלת, קטלו, קטלתו, קטלת,  
קטלתם, קטל(2), מקטל, קטל, קטלה, מקטל, קטלו, קטלי,  
יקטלו, יקטל(2), יקטלנה(2), יקטל, נקטל, יקטל, תקטלו,  
תקטלו, נקטל, תקטלנה(2), תקטלי, יקטל, תקטל(2), יקטל,  
יקטלו, תקטלו.

[illegible]

יִקְטִיל, תִּקְטֹל (2), אִתְּקַטֵּל, נִתְּקַטֵּל, תִּתְּקַטְּלֶנָּה (2), תִּקְטִילוּ, יִקְטְלוּ,  
יִתְּקַטֵּל, תִּקְטִיל (2), תִּתְּקַטְּלוּ, תִּקְטִילוּ, אִתְּקַטֵּל, תִּקְטְלוּ, יִקְטִילוּ,  
תִּתְּקַטְּלוּ.

## 5. THE ENTIRE PARADIGM OF קָטַל.

Supply the vowels. The figures denote, as before, the number of places in the paradigm represented by the preceding form.

קָטַלְתָּ (3), תִּקְטִיל (5), קָטַלְתָּ (2), נִקְטַלְתָּ, הִקְטִיל (2), הִקְטִילָה (4),  
יִקְטִיל, הִתְּקַטֵּל, הִתְּקַטְּלֶנָּה, הִתְּקַטֵּל (2), קָטַל (2), הִקְטִילָה, אִקְטִיל,  
הִקְטַלְתָּ (2), הִקְטֵל (8), יִתְּקַטֵּל, הִתְּקַטֵּל (4), יִקְטִילוּ, הִקְטִילָה, הִקְטִילוּ,  
תִּקְטִילְנָה (12), קָטַלְנוּ (3), תִּקְטֵל (10), מִקְטֵל (3), הִקְטִילוּ (2), הִתְּקַטֵּל,  
נִקְטִיל, תִּתְּקַטֵּל (2), הִתְּקַטֵּלוּ, מִקְטִיל, הִקְטִיל (2), נִקְטַלְהוּ, קָטַלוּ (5),  
אִקְטֵל (5), אִתְּקַטֵּל, תִּקְטִילוּ, נִקְטַלְתָּ (2), תִּקְטִילוּ (5), נִתְּקַטֵּל, מִתְּקַטֵּל,  
תִּקְטִילוּ, הִתְּקַטַּלְתָּ, הִקְטִילְנָה (2), נִקְטַלוּ, קָטַלְתָּ (3), יִקְטֵל (5), נִקְטֵל (7),  
תִּתְּקַטְּלֶנָּה (2), הִתְּקַטֵּלוּ (2), הִקְטִילְנָה (2), נִקְטַלְתָּ, קָטַלוּ (2), נִקְטַלְתָּ,  
קָטַלְתָּ (6), יִקְטִילוּ (5), הִקְטִילוּ, הִקְטַלְתָּ (2), יִתְּקַטֵּלוּ, קָטַל (11),  
קָטַלְתָּ (3), נִקְטַלְנוּ, הִקְטַלְתָּ (2), קָטַלְתָּ (3), ~~תִּתְּקַטְּלוּ~~, הִתְּקַטַּלְתָּ,  
הִתְּקַטֵּל, תִּקְטִיל (2), הִתְּקַטַּלְתָּ, הִתְּקַטֵּל.

## 6. ADDITIONAL EXAMPLES.

[Repeat the perfect verbs on page 75, with their significations.]

1. The following long vowels, viz.: Hholem of the Kal infinitives § 87, future § 88 and active participle § 90, Shurek of the Kal passive participle § 90, Hhirik of the ultimate of Hiphil § 94, Tsere of the Hiphil absolute infinitive § 94. *b*, and final Kamets of the Preterite masc. sing. § 86. *b* (2 m.), though commonly written as in the paradigm, may be expressed with or without their appropriate vowel letters, e. g., יִשְׁכַּח or יִשְׁכָּח.

2. Kibbuts and Kamets Hhatuph are occasionally exchanged in the Pual § 93. *a* and Hophal § 95. *a*; e. g., מִדְּבַק Ho. part. for מִדְּבָק.

3. When the final radical is נ or ת and the personal endings begin with the same letter, they are united by Daghes-forte § 86. *b* (2 m.), § 88 (2 and 3 f. p.); e. g., הִשְׁפַּתְּחִי for הִשְׁפַּתְּחִי.

נִסְגַּר, הִבְדִּילוּ, דִּבְקַתָּם, הִתְקַדַּשׁ, וְיִשְׁלַח, יִשְׁכַּח, תִּלְבִּישׁ, תִּשְׁכִּילוּ,  
יִשְׁרָצוּ, רִמַּשׁ, הִשְׁבִּית, שְׁמֹר, הִדְבַּקְתָּ, מִקְדַּשׁ, לְבִישׁ, נִכְבְּשָׁה, אִמְטִיר,  
תִּפְתָּר, תִּלְבַּשׁ, קִדְּשָׁם, הִבְדִּילָה, שְׁמֹרְנוּ, מִדְּבַק, וְקִדְּשִׁי, תִּלְבַּשְׁנָה,

הַקָּדָשׁ, הַשְׂכִּיל, הַשְּׁמִיר, שְׂכָנָתִי, מִשְׁלָתָ, תִּסְגֶּר, הַתְּקַדְּשׁוּ, כָּבֵשׁ,  
הַשְׁבָּתוֹ, סָגְרוּ, הִסְגִּיר, וְכָבוֹשׁ, יִתְקַדְּשׁוּ, תִּשְׁכַּכְּהוּ, שְׁבַתָּה, וְקָדָשׁ,  
מִמִּטֵּיר, הִקְדִּיל, נִבְדֵּל, הַשְׁבָּתָם, וְקָדָשׁ, אֲשֶׁתִּמָּוֶר, הַמִּשְׁלָל, סָגְרוּ, אֶקְדָּשׁ,  
שָׁכַל, נִשְׁבַּתִּי, וְשָׁכְנִי, סָגַרְתָּ, שְׁמִירָה.

## 7. FORMS MODIFIED BY THE ACCENTS, MAKKEPH AND EUPHONIC LETTERS.

1. The pause accents § 36. 2. *a*, lengthen short vowels, restore such as have been dropped in the course of inflection, convert simple Sh'va to Seghol, and compound Sh'va to the corresponding long vowel § 65.

2. The removal of the accent from a long mixed ultimate, whether by shifting it to the penult § 35. 1, or by Makkeph § 43, occasions the shortening of the vowel § 64. 1.

3. The original final Nun is sometimes retained in those verbal forms which end in *ā*, viz., 2 and 3 m. pl. future § 88, and more rarely 3 pl. preterite § 86. *b*. Nun is also occasionally added to 2 f. s. future which ends in *i* § 88.

מִשְׁלָל, שָׁכָן: שְׁבַתָּה, דִּבַּקְהוּ, נִשְׁמְרוּ, לִבְשָׁתָ: הַקְדַּשְׁנוּ, שְׁמַרְתִּי:  
הַתְּקַדְּשׁוּ, קָדַשׁ, מִשְׁלָל, וְשְׁמִירָה, תִּמְשָׁלֶה, אֲשַׁכֶּדֶךָ, וְקָדַשׁ, תִּדְבָּק,  
תִּלְבָּשִׁי, יִדְבָּקִי: וְשְׁבַתִּי: יִסְגְּרוּ: וְקָדַשׁוּ: תִּדְבָּקוּן, תִּשְׁמְרוּן, הַשְּׁמִירָה.

## 8. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE, AND VAV CONVERSIVE.

The signification of the tenses when preceded by Vav Conversive is not absolute but relative, being dependent upon the time denoted by the antecedent verb or expression. In this and the following exercises the preterite with Vav Conversive should be translated as though conditioned by a previous future or imperative; and the future with Vav Conversive as though conditioned by a previous preterite.

וְשָׁרַץ, וְכָבֵשׁוּ, וְהִבְדִּילָתָ, וְיִקְדַּשְׁתִּיר, וְנִמְטָר, וְיִשְׁבַּת, וְיִקְדַּשְׁוּ, יִדְבָּק,  
תִּשְׁכַּל, אֲשַׁכְּנֶה, נִסְגְּרָה, וְאֲשֶׁתִּמְרָה, שְׁמִירָה.

## 9. PARADIGM OF קָטַל WITH SUFFIXES.

קָטַלְוִי, קָטַלְוּ, קָטַלוּ, קָטַלְתֶּם, קָטַלְתִּיהָ, קָטַלְתִּים (2), קָטַלְהָ, קָטַלְהָ,  
קָטַלְתִּים, קָטַלְתָּ, קָטַלְתִּנוּ, הִקְטִילְכֶן, קָטַלְוּ, קָטַלְנוּ (2), וְקָטַלְהָ,



יְתַאֲמְרוּ, יַעֲמְדוּ, עָזָב, וְאָמַר, תַּעֲבֹדוּן, וְאֵכְלוּ: עֲזָבָה, וַיַּעֲמֶד־הוּא, אַעֲמֹדָה, תֹּאכַל, נִחְמַד.

## 12. PE GUTTURAL VERBS WITH SUFFIXES.

Vav Conversive prefixed to the preterite has the same variety of pointing with Vav Conjunctive § 100. 1, § 234.

עָזְבִינִי, וְאֵכְלָתָם, אָחַמְדָם, וַיִּהְיֶפְכוּהוּ, נַעֲבֹדְךָ: עֲזָבָהוּ, אָמַרְכֶם, הַעֲבֹדְתִיָּה, וְאֵכְלִי, וְאֵכְלוּהוּ, תַּעֲבֹדֶם, וַיַּעֲמֹדְתִיָּהוּ, יַעֲזֹבְנָה, אֵכְלָתָנִי, עֲזָבְתָנִי: עָבְדָהוּ, הָאֲמִירָה, אֵכְלָהוּ, הַעֲבֹדְתָנִי, הִפְכִי, הָאֵכְלוּהוּ, יַעֲזֹבָה, אֵכְלִנִי, אֵכְלָתָהוּ, עָבְדָה, עֲזָבְתָם, עָמְדוּ.

## 13. AYIN GUTTURAL VERBS.

אָעֲלָה, וְאָחַב, בָּרַכְנִי, אָעֲלָתָה, וַיִּגְאָלוּ, וַיִּהְיִפְרוּהוּ, גָּרַשׁ, וַיִּנְעָשׂוּ, וַיִּנְעָשׂוּ, בָּרַכִי, גָּרַשְׁתָּ, תִּבְרָךְ, אָעֲלִי, וַיְבָרְכֶתְם, וַיִּגְרַשׁ, מִתְבָּרָךְ, מַצֵּעַ, וַיִּגְאֹל, מִפְּדֹר, גָּרְשׁוּ, בָּרוּךְ, יִרְחָה, יִפְדֹּו, הִפְרֹד־הוּא, תִּנְאֲחִיבִין, אֲבָרְכָה.

בָּרַכְנִי, גָּרַשְׁתִּיו, אָחַבְתָּה, בָּרַכְנִיכֶם, הִפְרִידוּ, יִגְרְשׁוּם, גָּאֲלִיָּה, בָּרַכְנִי, בָּרַכְתִּיָּה, אָחַבְתָּם, אֲגָרְשֶׁנּוּ, וַיִּנְאֲחֲבוּהוּ, וַיִּגְאֲלֶנּוּ, אֲגָאֲלֶם, אָחַבְתָּהוּ, גָּרְשָׁנִי.

## 14. LAMEDH GUTTURAL VERBS.

וַיִּזְרַעְתָם, שָׁלַחְתִּי, וַיִּנְאָמַח, הִשְׁמִיעַ, וַתִּפְסַחְתָּה, פָּקַח, זָרַע, מִשְׁלַח, שָׁמַעְתָּ, וַתִּשְׁלַחְתִּי, זָרַעִי, אֲצַמִּיחַ, שָׁמַעְתָּ, פָּקַח, תִּשְׁלַחְתָּה, שָׁלַח, שָׁמַעִי, הִשְׁלִיחַ, אֲפַסַּח, נִשְׁלִיחַ, וַיִּזְרַע, וַיִּשְׁמַע, תִּשְׁמַעִין, נִשְׁלַחְהוּ, וְאֲשַׁמְעָה.

שָׁלַחְהוּ, שָׁמַעְהוּ, תִּשְׁמַעִיָּה, שָׁלַחְתוּ, וַיִּצְמִיחֶהָ, שָׁמַעִנִי, אֲשַׁמְעֶהָ, שָׁלַחִי, אֲשַׁלְּחֶהָ, הִשְׁמִיעִנִי, הִשְׁמִיעֶנִי.

## 15. PE NUN VERBS.

לָקַח *to take* resembles Pe Nun verbs in the rejection or assimilation of its first radical § 132. 2.

וַיִּנְפַחַת, אָתָּה, הִפְלִיגָה, תִּשְׁעִי, וַיִּנְפַּח, וַיִּנְעָלִי, תִּתֵּן, תִּקְחוּ, נִנְשָׁתָם, הִגִּיד, וַיִּנְעִי, וַתִּקַּח, הִפְתַּחְתָּם, נִגִּיד, מִנְּשָׁה, גָּשְׁתָּ, קָחוּ, תִּנְעִי, לִקְחוּ, וַיִּנְעִי,



וַיִּגְדֹּל, הַגִּשְׁתָּה, הַגִּישׁוּ, וְהַגְדֵּתָ, גַּע, לִקְחֵנִי, נָתַתָּ, נָשָׂל, תָּתַת, הַתְּנַפֵּל,  
וְהַתְּנַעֵל, נָפַח, נָשְׁעִי, יִתֵּן.

וְהַפְלִיתִי, הַפְּלִיחָה, נָשְׁעֵתִים, קָחָהוּ, וְשָׁעָהוּ, אֶתְנָה, נִגְדֵּנִי, וְהַתְּנָעָה,  
קָחָהוּ, קָחָנוּ, תָּנָהוּ, תָּנִים, תְּנִיחָה, הַפְּלִיכֶם, נָתַתִּי, וְהַתְּנִיחָהוּ.

## 16. AYIN DOUBLED VERBS.

1. The addition of suffixes causes the insertion of Daghesh-forte in a final contracted consonant; and the consequent shifting of the accent occasions the rejection of pretonic Kamets or Tsere, and the shortening of a long vowel before the doubled letter § 141. 3, § 61. 5.

2. In the Kal and Hiphil futures of these verbs, as well as of Pe Yodh, and Ayin Vav or Ayin Yodh verbs, the accent is drawn back by Vav Conversive from a mixed ultimate to a simple penult, and the vowel of the ultimate shortened in consequence § 99. 3. a, § 140. 1 and 5.

יָחַ, גִּבֹּתִי, וְסִבֵּתִם, תִּחֶן, אָאָר, תִּסְבִּיחָה, וַיִּקְדֹּו, אָרִיר, גָּל, הִחֵל,  
הִדְעִי, הִסְבֵּתָה, הִרְעֵה, תִּחַל, נָסַב, וְהִתְחַלֵּתָה, וְהִסָּב, הִוְחַל, סָבִי, יָגַל,  
וְנִסְבִּי, אָרִיר, יִסְבִּי, יִחֶן, מִתְגַּלְל, הִתְחַנֵּתִי, הִתְמַהֲמַהוּ, תִּסְוָבֵב,  
תִּסָּב, הִחֲלוּ, נָסַב הִתְגַּלְל, אָקָד, יִחֶן, הִסָּבִי, מִתְמַהֲמַה, וְיָסָב,  
וְיָגַל, וְהִחַל, נָסַבָה, יוֹאָר:

חֲנִי, וְנִלְגַּלְתִּיהָ, סָבִים, סָבִי, הִתְחַנֵּן, הִתְמַהֲמַהִם, יִחַנֵּנוּ, וְסָבָהוּ,  
תִּסְוָבְבִי, חֲנִי, חֲנִינִי, יִחַנֵּה, תִּחַנֵּם, יִסְוָבְבָה, וְיִסְבִּנוּ, וְיִסָּבֵנוּ.

## 17. PE YODH VERBS.

Construct infinitives of the form שָׁבַת drop the Seghol of the ultimate before suffixes, and either retain the preceding Seghol or change it to Hhirik or Pattahh; thus שָׁבַתִּי, שָׁבַתִּי § 148. 2, § 221. 5.

נָלַךְ, תִּשְׁבִּי, לָכַת, נִוְצֵר, הוֹדַעַתָּה, הַשִּׁיבוּ, יוֹצֵר, נָשַׁב, תִּלְכְּנָה, נוֹדַע,  
תִּזְלַד וְהוֹשִׁיבְתֶם, תִּישֹׁן, לָכְנָה, יוֹדִיעִי, אָשַׁב, הוֹלִיכָה, תִּזְדַּעֵל, תִּלְכָּה,  
אוֹלִיד דָּעִי, שָׁב, מוֹשִׁיב, לָכַת, יִשֹׁן, תִּזְדַּעֵן, וְלָכְוִן: וְנָלַךְ.  
הוֹלִיכֶם, וְהוֹשִׁיבְתִּיהָ, יוֹדַעִם, דָּעָהוּ, וְתִישֹׁבְנָהוּ, יִצְרִיתָה, יוֹדַעְתִּין,  
שָׁבַתְתֶּם, לָכַתֵּן.

## 18. AYIN VAV AND AYIN YODH VERBS.

Suffixes and paragogic letters occasion the rejection of pretonic Kamets and Tsere § 157. 3, § 158. 2, § 160. 2 and 3.

קָמִי, רִיבִי, נָחַתִּי, שָׁבָה, שָׁמַתִּם, וְהִבִּיאוּ, הוֹיַח, הִמָּאוּ, רִבִּיא,

האירח, תשיב, אמיח, תעופינה, ונשיתו, תשב, הבישוח, השיבנו, נאור, שובי, שיתו, קמנה, שום, שוב, מות, יומת, משיב, יעופה, ממזלת, בא, שובב, תשובין, ויעה, ויקם. תשופנו, שמיח, המרחם, הביאותיה, יקימה, השיבנו, נמיתם, אמתתה, הביאלם, שמי, השבתיה, הביאלם, שובי.

### 19. LAMEDH ALEPH VERBS.

נברא, נלאתי, הבאי, קראח, תמצא, קרא, נשא, מצא, ותחבא, הוציא, נלאנו, אקרא, ברא, נמצאת, תקראנה, תמצאי, תצאי, נמצא, מצא, צאי, קרא, נראה, מלאהם, תחבא, תדשא, הוצאתי, השאת, קראנ. תחבואני, בראני, מצאתם, ויבראני, קראתיה, השיאני, וקראנה, קראתה, הוצאתיה, המצאו, קראנו.

### 20. LAMEDH HE VERBS.

בני, פליחם, הלינו, הרפית, צויתו, הגלתה, עשיתו, נראו, נהיה, תרבי, ופרה, תשקינו, יקוו, אראה, יצוה, ורדו, נראה, תהלינה, נעלה, ראנה, בנות, רדה, משקה, נראה, פרו, העלות, עשה, נגלה, ויבן, גל, הרב, ותרא, ויגו, וירב. עשה, צותה, הגלם, ראני, העליתי, נשקנו, ויבראני, יצוה, תכלנה, ובגם, נאראה, השקיני, הראנו, תצום, אשקה, הגלותי, היותכם.

### 21. PROMISCUOUS EXAMPLES.

לית, נאשב, נאשב: יושב, ויושב, השיבו, השיבו, ושוו, שבו, שבו, ורב, ורבו, ריבות, ורבות, באה, ראה, יאכל, גש, חי, צו. קחי, תנו, בני, באנו, תגידו, תרעה, נאב, נרע, נאע, נהן. נראה, נמית, הומת, הושבתם, וישוב(2).

## SELECTIONS FROM THE OLD TESTAMENT.

I. THE CREATION AND FALL. *Genesis* 1-3.

## CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוֹ וָתֹהוּ  
 3 וְכֵהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר  
 4 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר פֶּיטוֹב וַיִּבְרָךְ  
 ה אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וּלַחֹשֶׁךְ קָרָא  
 6 לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי  
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מִבְּדִיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ  
 וַיִּבְרָךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ  
 8 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:  
 9 פ וַיֹּאמֶר אֱלֹהִים וְקִיּוֹ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֵלֶמְקוֹם אֶחָד  
 י וַתֵּרָא הַנִּבְרָאָה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים, לַנִּבְרָאָה אָרֶץ וּלְמִקְוֵה הַמַּיִם  
 11 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים פֶּיטוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ  
 דִּשָּׂא עֵשֶׂב מִזִּרְעֵי זֶרַע עֵץ פֶּרִי עֵץ לְמִינֵהוּ אֲשֶׁר זֶרְעוּבוֹ  
 12 עַל־הָאָרֶץ וַיְהי־כֵן: וַתֵּצֵא הָאָרֶץ דִּשָּׂא עֵשֶׂב מִזִּרְעֵי זֶרַע לְמִינֵהוּ  
 13 וְעֵץ לְעֹשֶׂה־פֶּרִי אֲשֶׁר זֶרְעוּבוֹ לְמִינֵהוּ: וַיֵּרָא אֱלֹהִים פֶּיטוֹב: וַיְהי־עֶרֶב  
 14 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בָּרָקִיעַ  
 הַשָּׁמַיִם לַחֲבָדִיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיוֹמִים  
 טו וּשְׁנָיִם: וְהָיוּ לְמְאֹרֶת בָּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן:  
 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת  
 17 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן  
 18 אֹתָם אֱלֹהִים בָּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמֹשֶׁל בְּיוֹם וּבַלַּיְלָה  
 19 וַלַּחֲבָדִיל בֵּין הָאִיר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים פֶּיטוֹב: וַיְהי־עֶרֶב  
 כ וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצֵי הַמַּיִם שָׂרָץ  
 21 גָּזִשׁ חַיָּה וְעוֹף וְעוֹפֶה עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא  
 אֱלֹהִים אֶת־הַתַּיִמָּנִים הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמֹשֶׁת אֲשֶׁר  
 שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים פֶּיטוֹב:  
 22 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים

23 וְהָעִיר נָרַב בְּאַרְצָךְ: וַיַּחֲרִיבָרְבּ וַיַּחֲרִיבָרְבּ לַיּוֹם הַמִּישִׁי: פ  
 24 אֱלֹהִים תֹּזְבֹּא הָאָרֶץ נָפֶשׁ חַיָּה לְמִינָהּ בַּהֶמָּה וּבְחַיֵּי-אָרֶץ  
 לְמִינָהּ וַיַּחֲרִיבֶנָּה: וַנֶּשֶׂא אֱלֹהִים אֶת-חַלְתֵּי הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה כֹּה  
 26 לְמִינָהּ וְאֵת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָתוֹ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַנֹּאמֶר  
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וַיִּרְדּוּ בִדְגַת הַיָּם וּבְעִיר  
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-רֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ: וַיִּבְרָא  
 אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה  
 28 בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ  
 וּמִלְּאֵי אֶת-הָאָרֶץ וְכִבְשׁוּהָ וּרְדּוּ בְּדֶגַת הַיָּם וּבְעִיר הַשָּׁמַיִם וּבְכָל-חַיָּה  
 29 הָרֶמֶשׂת עַל-הָאָרֶץ: וַנֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב  
 זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-חַיֵּי אֲשֶׁר-בּוֹ פְּרִי־עֵץ זֶרַע  
 זֶרַע לָכֶם וְהָיָה לְאֹכְלָהּ: וְלָכָל-חַיַּת הָאָרֶץ וְלָכָל-עִיר הַשָּׁמַיִם וְלָכָל  
 30 רֶמֶשׂ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נָפֶשׁ חַיָּה אֶת-כָּל-נֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיַּחֲרִיבֶנָּה:  
 31 וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיַּחֲרִיבָרְבּ וַיַּחֲרִיבֶנָּה:  
 בְּקָר לַיּוֹם הַשְּׁשִׁי: פ

## CHAPTER II. ב

2 וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְּבָאָם: וַיִּכָּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי \*  
 מִלְּאֲכָתָּי אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מַלְאֲכָתּוֹ אֲשֶׁר עָשָׂה:  
 3 וַיִּבְרָךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְקָל  
 4 מִלְּאֲכָתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תֹּלְדוֹת הַשָּׁמַיִם  
 5 וְהָאָרֶץ בַּהֲבִירָאָם בַּיּוֹם עָשׂוֹת וַיְהִי אֱלֹהִים אֶרֶץ וְשָׁמַיִם: וְכָל יְשִׁיחַ  
 הַשָּׁדָה טָרָם וַיְהִי בָאָרֶץ וְכָל-עֵשֶׂב הַשָּׁדָה טָרָם וַיַּצְמַח כִּי לֹא הָמְטִיר  
 6 יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת-הָאֲדָמָה: וְאָדָם  
 7 מִן-הָאָרֶץ וַהֲשִׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה: וַיִּיּוֹצֵר יְהוָה אֱלֹהִים אֶת-  
 8 הָאָדָם עֵפֶר מִן-הָאֲדָמָה וַיַּפֶּחַ-בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם  
 9 לְנֶפֶשׁ חַיָּה: וַיִּשָּׂע יְהוָה אֱלֹהִים בֵּן עֶדֶן מִקֶּדֶם וַיִּשָּׂם שֵׁם אֶת-  
 10 הָאָדָם אֲשֶׁר יָצָר: וַיַּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נְחֹמֶד  
 11 לְמַרְאֵה וְטוֹב לְאֹכְלָהּ וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ הַדֹּעַת טוֹב וְרַע:  
 12 וַיִּהְיֶה יָצָא מִן-עֵדֶן לְהִשָּׁקֵת אֶת-הָעֵץ וּמִשָּׁם יָפֹרֵד וַיְהִי לְאַרְבָּעָה  
 13 רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל-אֲרָץ הַחַוִּילָה  
 14 אֲשֶׁר-שָׁם הַיָּהוּב: וְהָיָה הָאָרֶץ הַהוּא טוֹב שֵׁם הַשְּׁנֵי הַשָּׁמַיִם:

וַשִּׁמְהָהָר הַשָּׁנִי גִיחוֹן הָיָא הַסּוּבִב אֶת כְּלֵי־אֶרֶץ כְּנָעַן: וַשִּׁמְהָהָר  
הַשְּׁלִישִׁי הַדֶּקֶל הָיָא הַחֹלֶף קְדָמָתָא אֲשֹׁר וַהֲהָר הַרְבִּישִׁי הָיָא פְּרָת:  
וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֶן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:  
וַיֹּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל: וּמִעֵץ  
הַחַיַּת טִיב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְהָ מָוֶת תָּמוּת:  
וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טִיב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֶזֶר  
כְּנֻגְדּוֹ: וַיֵּצֵא יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כְּלִי־חַיַּת הַשָּׂדֶה וְאֵת כְּלִי־עוֹף  
הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לְרִאיוֹת מִה־יִּקְרָאֻהֶן וְכָל־אֲשֶׁר יִקְרָאֻהֶן הָאָדָם  
כִּנְשָׁשׁ חַיָּה הָיָא שְׁמֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיַּת הַשָּׂדֶה וּלְעוֹף  
הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֶזֶר כְּנֻגְדּוֹ: וַיִּפֹּל יְהוָה  
אֱלֹהִים: תְּרַחֲמָה עַל־הָאָדָם וַיִּשְׁלַח וַיִּקַּח אֶחָת מִצִּלְעֹתָיו וַיַּסְגֵּר בָּשָׂר  
תְּחִתָּנָה: וַיִּבֶן יְהוָה אֱלֹהִים: אֶת־הַצֶּלֶע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה  
וַיָּבֵאָהּ אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מֵעַצְמִי וּבָשָׂר  
מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקַתְּהָיָא: עַל־כֵּן יַעֲזֹב־אִישׁ  
כָּה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם  
עַרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ

CHAPTER III. ג

א וַתִּהְיֶה הַיָּמָה עֲרוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
ב אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן: וַתֹּאמֶר  
ג הָאִשָּׁה אֶל־הַנָּחַשׁ מִפָּרִי עֵץ־הַגֶּן כֹּאכַל: וּמִפָּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן  
ד אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְשִׁי בּוֹ פֶן־תָּמוּתִין: וַיֹּאמֶר  
ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מָוֶת תָּמוּתִין: כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם  
וּמִמֶּנּוּ וַיִּקְרָא עֲרִיכָם וַהֲוִיתֶם כַּאֲלֹהִים יָדְשִׁי טוֹב וְרָע: וַתֵּרָא הָאִשָּׁה  
וּכִי טִיב הָעֵץ לְמֹאכַל וְכִי תִאֲוֶה־הָיָא לְעֵינֶיךָ: וַתִּחַמַּד הָעֵץ לְהַשְׁכִּיל  
ז וַתִּקַּח מִפָּרִיו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל: וַתִּפְסַקְהֶנָּה עֵינֶי  
ח שְׁנֵיהֶם וַיִּבְדְּלוּ כִּי עִירָמָם הָם וַיִּתְּפְרוּ עָלֶיהָ תֹאמָה וַיַּעֲשׂוּ לָהֶם חֲגוּרֹת:  
ט וַיִּשְׁמְעִי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלֵּף בְּגֶן לְרִיחַ הָאֵלִים וַיִּתְחַבֵּא  
י הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן: וַיִּקְרָא יְהוָה  
י אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיָּהָ: וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגֶן  
י� וְאִירָא כִּי־עִירָם אָנֹכִי וְאֶחָבֵא: וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עִירָם אֶתָּה  
יב הַמִּדְהֵלֶךְ אֲשֶׁר צִוִּיתִיךָ לְבַלְתִּי אֲכָלֶמֶנּוּ אָכַלְתָּ: וַיֹּאמֶר הָאָדָם

- 13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַתְּהוּ לִי מִדֶּהֱקִין וְאָכַל: וַיֹּאמֶר  
יְהוָה אֱלֹהִים לְאִשָּׁה מִהֲנָתָה עָשִׂיתָ וְתֹאמַר הָאִשָּׁה הִנֵּחַשׁ הַשְּׂמִינִי  
14 וְאָכַל: וַיֹּאמֶר יְהוָה אֱלֹהִים וְאֵלֶּיחֶנְחַשׁ כִּי עָשִׂיתָ זֹאת אֲדָרָא אֶתָּה  
מִכְלִיחַבְהֶמָּה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־הַחַיָּה תִלְכֶּה וְעָפָר תֹּאכַל כָּל־יְמֵי  
חַיֶּיךָ: וְאִיבָה וְאִשִּׁית בֵּינָהּ וּבֵין הָאִשָּׁה וּבֵין זָרָהּ וּבֵין זָרָהּ ט  
הוּא וְשׁוֹפֶתָ לְאִשׁ וְאִתָּה תִשְׁוָעוּ עָקֵב: ס אֶל־הָאִשָּׁה אָמַר  
הַרְבֵּה אֲרַבָּה עֲבֹבָהּ וְהִרְלֶנָּה בְּעָבֵב תִּלְכִּי בָנִים וְאֶל־אִישׁוֹ תִּשְׁוָקְהָ  
וְהוּא וּמִשְׁלִבָּהּ: ס וּלְאַדָּם אָמַר כִּי שְׂמִיעָתָ לְקוֹל אִשְׁתֶּךָ וְתֹאכַל  
17 מִדֶּהֱקִין אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה  
בְּעֹבְרָהּ בְּעֲבֹבֶנָּה תֹאכֲלֶנָּה כָּל יְמֵי חַיֶּיךָ: וְקוֹץ וְדִרְסָר תַּעֲמִיד לָהּ  
18 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה: בְּזַעַת אֶפְיָהּ תֹּאכַל לֶחֶם עֵד שׁוֹבָהּ אֶל־  
19 הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ פֶּרֶעַפֶּר אֶתָּה וְאֶל־עָפָר תָּשׁוּב: וַיִּקְרָא כ  
הָאָדָם שֵׁם אִשְׁתּוֹ חַיָּה כִּי הוּא הָיְתָה אִם כָּל־הָיִ: וַיַּעַשׂ יְהוָה  
20 אֱלֹהִים לְאַדָּם וּלְאִשְׁתּוֹ כַּתְּבִית עֵדֶר וַיִּלְבָּשֵׁם: פ וַיֹּאמֶר ו  
יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְעֵצַת טוֹב וָרָע וְעָתָה  
21 פָּנִינִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וַחֲרִי לַעֲלֹם: וַיִּשְׁלַחֵהוּ  
22 יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לְגִבְלֵי אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֶשׁ  
23 אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגִדְעָדוֹ אֶת־הַחֲרָבִים וְאֵת לַחַט הַחֲרָב  
הַמִּתְהַפֵּכָה לְשֹׁמֵר אֶת־הַרְבֵּה עַץ הַחַיִּים:

## II. THE LIFE OF JOSEPH, *Genesis* 37, 39–46: 7.

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- וַיִּשָּׁב יַעֲקֹב בְּאֶרֶץ מִצְרַיִם אָבִיו בְּאֶרֶץ כְּנָעַן: אֵלֶּה וְתִלְדוֹת יַעֲקֹב כ  
יֹסֵף בְּרֵשִׁבַע־עֲשָׂוָה שָׁנָה הָיָה רָעָה אֶת־אֶחָיו בְּצֹאֵן וְהוּא נָעַר אֶת־  
בְּנֵי בִלְהָה וְאֶת־רַבִּנִּי זִלְפָּה נָשִׂי אָבִיו וְנִבְאָ יֹסֵף אֶת־דִּבְחָם רָעָה  
אֶל־אֲבוֹהֵם: וַיִּשְׂרָאֵל אָהֵב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בְרִי־זָקֵנִים הוּא לוֹ  
3 וַעֲשֶׂה לוֹ כְּתָנִת פָּסִים: וַיַּהֲרֹא אֶחָיו כִּי־אֵתוֹ אָהֵב אֲבוֹהֵם מִכָּל־אֶחָיו  
4 וַיִּשְׂנְאֵי אֹתוֹ וְלֹא גִבְלִי דִּבְרֹוֹ לְשָׁלֹם: וַיַּחֲלֹם יֹסֵף חֲלֹם וַיַּגִּד לְאֶחָיו  
5 וַיֹּסֶפֶי עֵד שֵׁנָה אֹתוֹ: וַיֹּאמֶר אֲלֵיהֶם שְׁמִיעִי־נָא הַחֲלֹם הַזֶּה אֲנִי  
6 חֲלֹמְתִי: וְהִנֵּה אֲנִינִי מֵאֲלֹמִים אֲלֹמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה  
7 אֲלֵמְתִי וַיִּסְתַּבֵּב וְהִנֵּה חֲסִינָהּ אֲלֵמְתִינִם וַתִּשְׁתַּחֲוֶינּוּ לְאֵלֵמְתִי:  
8 וַיֹּאמְרוּ לוֹ אֶחָיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם־מִשׁוֹל תִּמְשָׁל בָּנוּ וַיֹּסֶפֶי

9 עוד שָׁנָא אֹתוֹ עַל־חֲלֻמָּתוֹ וְעַל־דִּבְרָיו׃ וַיְהִלֵּם עוֹד חֲלוֹם אֲחֵר  
וַיִּסְפֹּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֻמָּתִי חֲלוֹם לֵיד וְהִנֵּה הַשָּׁמֶשׁ  
וְהַיָּרֵחַ וְאַחַד עֶשֶׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי׃ וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אָחָיו  
וַיַּגִּדְרָבוּ אָבִיו וַיֹּאמֶר לֹא מִה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא נָבוֹא  
אִנִּי וְאִמִּי וְאָחִיךָ לְהִשְׁתַּחֲוֹת לָךְ אֶרְצָה׃ וַיִּקְנֹאוּ־בּוֹ אָחָיו וְאָבִיו  
שָׁמַר אֶת־הַדִּבְרָה׃ וַיִּלְכְּדוּ אָחָיו לַרְעוּת אֶת־צֹאן אֲבִיהֶם בְּשָׂכֶם׃ וַיֹּאמֶר  
יִשְׂרָאֵל אֶל־יוֹסֵף הֲלֹא אֲחִיךָ רָעִים בְּשָׂכֶם לָכֵה וְאֲשַׁלַּחְךָ אֶל־יְהוָה  
וַיֹּאמֶר לוֹ הֲגִי׃ וַיֹּאמֶר לוֹ לֵךְ־נָא רֹאֵה אֶת־שָׁלוֹם אֲחִיךָ וְאֶת־שָׁלוֹם  
טו הַצֹּאן וְהַשְׂבָּנִי דָּבָר וַיִּשְׁלַחְהוּ מַעֲמֵק חֲבֹרֹן וַיָּבֹא שֹׁכֵמָה׃ וַיִּמְצָאֵהוּ  
16 אִישׁ וְהִנֵּה תַּעֲנֶה בַּשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה־תִּבְקֹשׁ׃ וַיֹּאמֶר  
17 אֶת־אָחִי אֲלֹכִי מִבְּקֹשׁ הַיִּידִה־נָּא לִי אִיפֹה יְהִי רָעִים׃ וַיֹּאמֶר הָאִישׁ  
נָסִי מִזֶּה כִּי שָׂמַעְתִּי אֲמָרִים נִלְכָּה דַּתְּנָה וַיִּלְכֶּה יוֹסֵף אֶת־רֹאשׁוֹ  
וַיִּמְצָאֵם בְּדֹחַן׃ וַיִּרְאֵם אֹתוֹ מֵרָחֹק וַיִּבְטְרָם וַקָּרַב אֲלֵיהֶם וַיִּתְּנֵם־לּוֹ  
19 אֹתוֹ לְחֵמֹתוֹ׃ וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו הִנֵּה בָעַל הַחֲלָמוֹת הַלְּזָה בָּא׃  
וַשְׂתַּחֲוֶה לָכֵי וְנִתְהַרְגֵהוּ וְנִשְׁלַכְהוּ בְּאֶתֶר הַבְּרוֹת וְאֲמָרְנוּ חֵיָה רָעָה  
21 אֲקַלְתָּהוּ וַיִּרְאֶה מַה־יַּהֲדִיף חֲלֻמָּתוֹ׃ וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלְהוּ מִיָּדָם  
22 וַיֹּאמֶר לֹא נִכְנֹו נָפֶשׁ׃ וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אֶל־תִּשְׁפְּכוּ־דָם חֲשׂוֹכִי  
אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר וְגַד אֶל־תִּשְׁלַחְיֵהֶם לְמַעַן הַצִּיל  
23 אֹתוֹ מִיָּדָם לְהַשִּׁיבֻ אֶל־אָבִיו׃ וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו  
24 וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כְּתֹנֶת הַפָּסִיס אֲשֶׁר עָלָיו׃ וַיִּקְלְתָהוּ  
כז וַיִּשְׁלְכֵהוּ אֹתוֹ בַּחֲבֹרָה וְהַבּוֹר רָק אֵין בּוֹ מַיִם׃ וַיִּשְׁבֹּה לְאֶקְלֵלָתָם  
וַיִּשְׂאוּ שְׂנֵייהֶם וַיִּרְאוּ וְהִנֵּה אֶרֶצַת יִשְׁמַעְאֵלִים בָּאָה מִגִּלְגָּד וַיִּמְלִיכֵם  
26 נָשָׂאִים נְכֹאֶת וַעֲבָרִי וְלֵט הוֹלְכִים לְהוֹרִיד מִצְרַיִם׃ וַיֹּאמֶר יְהוֹדָה  
27 אֶל־אָחָיו מַה־בָּצַע כִּי נִהְרַג אֶת־אָחֵינוּ וְכִסִּינוּ אֶת־דָּמּוֹ׃ לָכֵי וְנִמְכְּרֵנוּ  
לְיִשְׁמַעְאֵלִים וְנִדְּלוּ אֶל־תַּחֲיֵי־בּוֹ כִּי־אָחֵינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמָעִי אָחָיו׃  
28 וַיַּעֲבֹרֶה אֲנָשִׁים מִדְּנִלִּים סְתָרִים וַיִּמְשְׁכוּ וַיַּעֲלֵהוּ אֶת־יוֹסֵף מִן־הַבּוֹר  
וַיִּמְכְּרֵה אֶת־יוֹסֵף לְיִשְׁמַעְאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף  
29 מִצְרַיִם׃ וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵינִי־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־  
ל בְּגָדָיו׃ וַיָּשָׁב אֶל־אָחָיו וַיֹּאמֶר הִנֵּלֶד אֵילָנוּ וַאֲנִי אֵהָה אֲנִי־בָא׃  
31 וַיִּקְרְאוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחָטוּ שְׂעִיר עִזִּים וַיִּשְׁבְּלוּ אֶת־הַכְּתֹנֶת בָּדָם׃  
32 וַיִּשְׁלַחוּ אֶת־כְּתֹנֶת הַפָּסִיס וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מַצְאֵנוּ  
33 הַכִּרְ־נָא הַכְּתֹנֶת בֵּיתָה הוּא אֶם־לֹא׃ וַיִּמְכְּרָה וַיֹּאמֶר כְּתֹנֶת בְּנִי הִנֵּה

רָחַם אֶת־לִבָּהּ טָרַף יוֹסֵף: וַיִּקְרַע בְּעֵקֶב שְׂמֻלָּתוֹ וַיִּשֶׁם שֵׁק 34  
 בְּמִתְנֵיוֹ וַיִּתְּאָבֵל עַל־בְּנֵי יָמָיו רַבִּים: וַיִּקְמֵל כָּל־בְּנָיו וְכָל־בָּנוֹתָיו לֵה  
 לְנַחֲמֹו וַיִּמְאֵן לְהַתְנַחֵם וַיֹּאמֶר כִּי־אֶרֶד אֶל־בְּנֵי אָבִל שְׂאֵלָה וַיִּבְרַךְ  
 אֶת־אָבִיו: וַהֲמַדְלִים מִכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפֹטִיפָר סָרִיס פְּרֹעֶה 36  
 שׁוֹר הַשְּׂבָחִים: פ

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וַיֹּסֶף הַיָּתֵד מִצְרַיִמָּה וַיִּקְלָהוּ פֹטִיפָר סָרִיס פְּרֹעֶה שׁוֹר הַשְּׂבָחִים \*  
 אִישׁ מִצְרִי מִיַּד הַיִּשְׁמַעְאֵלִים אֲשֶׁר הוֹרְדָהוּ שָׁמָּה: וַיְהִי יְהוָה אֶת־ 2  
 יוֹסֵף וַיְהִי אִישׁ מַצְלִית וַיְהִי בָּבִית אֲדֹנָיו הַמִּצְרִי: וַיִּרְא אֲדֹנָיו כִּי 3  
 יְהוָה אִתּוֹ וְכָל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִית בְּיָדוֹ: וַיִּמְצָא יוֹסֵף 4  
 חֵן בְּעֵינָיו וַיִּשְׁתָּה אִתּוֹ וַיַּפְקְדֵהוּ עַל־בֵּיתוֹ וְכָל־נִשְׁלֹו נָתַן בְּיָדוֹ:  
 וַיְהִי מֵאִזְּ הַיּוֹמָה אִתּוֹ הַיִּפְקִיד אֲתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יִשְׁלֹו וַיִּבְרַךְ יְהוָה ה 5  
 אֶת־בְּרִית הַמִּצְרִי בְּגִלְל יוֹסֵף וַיְהִי בְּרַפְת יְהוָה בְּכָל־אֲשֶׁר יִשְׁלֹו בְּבֵית 6  
 וּבִשְׂדֵה: וַיַּעֲזֹב כָּל־אֲשֶׁר־לֹו בְּיַד יוֹסֵף וְכָל־יָדָה אִתּוֹ מֵאוֹמֶה כִּי 6  
 אִם־יִהְיֶה אֲשֶׁר־הוּא אִיכָל וַיְהִי יוֹסֵף יִפְחַד־תָּאֵר וַיַּפֶּה מְרָאֶה: וַיְהִי 7  
 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתֵּשֶׂא אִשְׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר  
 שְׂכָבָה עִמִּי: וַיִּמְאֵן וַיֹּאמֶר אֶל־אִשְׁת־אֲדֹנָיו הֵן אֲדֹלִי לֹא־יָדָה אִתִּי 8  
 מִהַבְּרִית וְכָל אֲשֶׁר־יִשְׁלֹו נָתַן בְּיָדִי: אֵינֶנִּי גָדוֹל בְּבֵית הַזֶּה מִמֶּנִּי 9  
 וְלֹא־תִשָּׁק מִמֶּנִּי מֵאוֹמֶה כִּי אִם־אוֹתָהּ בָּאֲשֶׁר אֶת־אִשְׁתּוֹ וְאִיךָ אֶעֱשֶׂה  
 הַדָּבָר הַגָּדוֹל הַזֶּה הַזֹּאת וְתִטָּאֲרִי לְאֵלֹהִים: וַיְהִי כִּדְבָרָה אֶל־יוֹסֵף נֹוֹם 10  
 יָוִם וְכָל־אֲשַׁמֵּעַ אֵלֶיהָ לְשָׁקֵב אֶעֱלֶה לְחַנוּת עִמָּה: וַיְהִי כִּהְיוֹם הַזֶּה 11  
 וַיָּבֹא הַיִּפְתָּה לַעֲשׂוֹת מְלָאכָתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבֵּית שֵׁם בְּרִית: 12  
 וַתִּתְּשָׁהוּ בְּבִגְדוֹ לֵאמֹר שְׂכָבָה עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיִּגָּס וַיֵּצֵא 13  
 הַחֲוּצָה: וַיְהִי כִּרְאוּתָהּ כִּי־עָזַב בְּגָדוֹ בְּיָדָהּ וַיִּגָּס הַחֲוּצָה: וַתִּקְרָא 14  
 לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הַבֵּיא לָנוּ אִישׁ עֹבְרִי לַעֲחָק  
 כִּי בָא אֵלַי לְשָׁקֵב עִמִּי וַאֲקַרֵּא בְּקוֹל גָּדוֹל: וַיְהִי כִשְׂמֻלּוֹ כִּי־הִרְיַמְתִּי טו  
 קוֹלִי וַאֲקַרֵּא וַיַּעֲזֹב בְּגָדוֹ אֶעֱלֵי וַיִּגָּס וַיֵּצֵא הַחֲוּצָה: וַתִּנָּח בְּגָדוֹ 16  
 אֶעֱלֶה עַד־בֹּא אֲדֹנָיו אֶל־בֵּיתוֹ: וַתְּדַבֵּר אֵלָיו בְּדִבְרִים הָאֵלֶּה לֵאמֹר 17  
 בָּא אֵלַי הַעֲבֹד הָעֹבְרִי אֲשֶׁר־הִקְבֵּאתָ לָנוּ לַעֲחָק כִּי: וַיְהִי כִּהִרְיַמִּי קוֹלִי 18  
 וַאֲקַרֵּא וַיַּעֲזֹב בְּגָדוֹ אֶעֱלֵי וַיִּגָּס הַחֲוּצָה: וַיְהִי כִשְׂמֻעַ אֲדֹנָיו אֶת־ 19  
 דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְרָה אֵלָיו לֵאמֹר בְּדִבְרִים הָאֵלֶּה עָשָׂה לִי עֲבָרָה  
 וַיִּתֵּר אָפִו: וַיִּקַּל אֲדֹלֵי יוֹסֵף אֲתוֹ וַיִּתְּנָהוּ אֶל־בֵּית הַסֹּהַר מִקִּוִּם 20



21 אֲשֶׁר־אֶסְרֶי הַמֶּלֶךְ אֲסִירִים וַיְהִי־שָׁם בְּבֵית הַסֵּהֶר׃ וַיְהִי יְהוָה אִתּוֹ  
22 יוֹסֵף וַיְהִי חֹסֶד וַיִּתֵּן חָפוּ בְּעֵינָיו שָׁר בֵּית־הַסֵּהֶר׃ וַיִּתֵּן שָׂר בֵּית־  
הַסֵּהֶר בְּיַד־יוֹסֵף אֵת כָּל־תְּאֵסוֹרֹם אֲשֶׁר בְּבֵית הַסֵּהֶר וְאֵת כָּל־אֲשֶׁר  
23 עֲשִׂים שָׁם הָיָה הָיָה עֹשֶׂה׃ אֵין׃ שָׂר בֵּית־הַסֵּהֶר רָאָה אֶת־כָּל־  
מַאֲמָה בְּיָדוֹ בְּאֲשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מִצִּלּוֹ׃ פ

CHAPTER XL. מ

א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲטָאֵי מִשְׁקָה מֶלֶךְ־מִצְרַיִם וַהֲאִפָּה לְאֶדְנֵיהֶם  
2 לַמֶּלֶךְ מִצְרַיִם׃ וַיִּקְצֶה פָּרְעֹה עַל שְׁנֵי סְרִיסָיו עַל שָׂר הַמִּשְׁכָּלִים וְעַל  
3 שָׂר הָאֹפִקִּים׃ וַיִּתֵּן אֹתָם בְּמִשְׁמֶר בֵּית שָׂר הַשִּׁבְחִים אֶל־בֵּית הַסֵּהֶר  
4 מִקִּים אֲשֶׁר יוֹסֵף אֲסִיר שָׁם׃ וַיִּפְקֹד שָׂר הַשִּׁבְחִים אֶת־יוֹסֵף אֹתָם  
ה וַיִּשְׁרֹת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמֶר׃ וַיַּחֲלֹמוּ הַלֵּוֹם שְׁנֵיהֶם אִישׁ  
הַלֵּוֹם בְּלִילָה אֶחָד אִישׁ כַּפְתָּרוֹן הַלֵּוֹם הַמִּשְׁקָה וַהֲאִפָּה אֲשֶׁר לַמֶּלֶךְ  
6 מִצְרַיִם אֲשֶׁר אֲסִירִים בְּבֵית הַסֵּהֶר׃ וַיָּבֹא אֲלֵיהֶם יוֹסֵף בִּבְקֶר וַיִּרְא  
7 אֹתָם וַהֲגִם זָעֲפִים׃ וַיִּשְׁאַל אֶת־סְרִיסָיו פָּרְעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמֶר בֵּית  
8 אֲדָנָיו לֵאמֹר מִדּוּעַ פָּנִיכֶם רָעִים הַיּוֹם׃ וַיֹּאמְרוּ אֵלָיו הַלֵּוֹם הַלֵּוֹם  
וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלֹא לֵאלֹהִים פְּתָר־לָוִים סִפְרוּ־נָא  
9 לִי׃ וַיִּסְפֹּר שְׁרֵי־הַמִּשְׁכָּלִים אֶת־הַלֵּוֹם לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמַי וַהֲנִי־  
י גִּפֹן לִפְנֵי׃ וּבִגְמָן שְׁלִשָּׁה שְׁרִיגִם וְהוּא כַּפְרָחַת עֲלֵתָה נִצָּה הַבְּשִׁילוֹ  
11 אֲשֶׁר־לִי עֲנָבִים׃ וְכִּסִּי פָּרְעֹה בְּיָדִי וְאֶקַּח אֶת־הָעֲנָבִים וְאֲשַׁחַט  
12 אֹתָם אֶל־כִּסִּי פָּרְעֹה וְאֶתֵּן אֶת־הַכִּסִּי עַל־כַּף פָּרְעֹה׃ וַיֹּאמֶר לוֹ יוֹסֵף  
13 זֶה פְתָרִנִּי שְׁלֹשַׁת הַשָּׁרָגִים שְׁלֹשַׁת יָמִים הֵם׃ בְּעִוֹד׃ שְׁלֹשַׁת יָמִים  
וְשָׂא פָּרְעֹה אֶת־רֹאשׁוֹ וַהֲשִׁיבָה עַל־כַּנּוֹ וְנָתַתָּ כִּס־פָּרְעֹה בְּיָדִי  
14 כַּמִּשְׁפָּט הָרָאשׁוֹן אֲשֶׁר הָיְתָה מִשְׁקָהוּ׃ כִּי אִם־זָכַרְתִּי אֹתְךָ בְּאֲשֶׁר  
יֵשֵׁב לָךְ וְעָשִׂיתִנָּא עִמָּדִי חֹסֶד וַהֲזָכַרְתִּי אֶל־פָּרְעֹה וַהֲצַאֲתִנִּי מִן־  
ט הַבֵּית הַזֶּה׃ כִּי־גָזַב גִּזְבִּיתִי מֵאֶרֶץ הָעִבְרִים וְגַם־פָּה לֹא־עָשִׂיתִי מַאֲמָה  
16 כִּי־שָׂמֹנִי אִתִּי בָּבוֹר׃ וַיִּרְא שְׂרֵי־הָאֹפִקִּים כִּי־טוֹב פָּתָר וַיֹּאמֶר אֶל־יוֹסֵף  
17 אֲדֹנָיִי בְּחֻלּוֹמַי וַהֲנִי־הָיָה שְׁלֹשָׁה סָלֵי חֲרִי עַל־רֹאשִׁי׃ וּבִסָּל הָעֲלִוֹן מִפֶּל  
מֵאֵל פָּרְעֹה מַעֲשֶׂה אִפָּה וְהָעוֹף אָכַל אֹתָם מִן־הַסָּל מִגַּל רֹאשִׁי׃  
18 וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְתָרִנִּי שְׁלֹשַׁת הַסָּלִים שְׁלֹשַׁת יָמִים הֵם׃  
19 בְּעִוֹד׃ שְׁלֹשַׁת יָמִים וְשָׂא פָּרְעֹה אֶת־רֹאשׁוֹ מִעֲלֵיהֶ וְהִגִּיד אֹתָהּ  
כ עַל־עֵץ וְאָכַל הָעוֹף אֶת־בְּשָׂרָהּ מִעֲלֵיהֶ׃ וַיְהִי׃ בַּיּוֹם הַשְּׁלִישִׁי לַיּוֹם

הַלֵּדָה אֶת־פֶּרֶעָה וַיֵּשֶׁשׁ מִשָּׁתָה לְכָל־עַבְדָּיו וַיֵּשֶׂא אֶת־רֹאשׁ שׁוֹר הַמִּשְׁקָיִם  
וְאֶת־רֹאשׁ שׁוֹר הָאֵפִים בְּתוֹךְ עַבְדָּיו: וַיָּשָׁב אֶת־שׁוֹר הַמִּשְׁקָיִם עַל־  
מִשְׁקָהוּ וַיִּתֵּן הָסֹס עֲלֶיהָ פֶּרֶעָה: וְאֵת שׁוֹר הָאֵפִים תָּלָה בְּאֶשֶׁר  
פֶּתַח לְהֵם יוֹסֵף: וְלֹא־זָכַר שׁוֹר־הַמִּשְׁקָיִם אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ:

## CHAPTER XLI. מא

וַיְהִי מִקֵּץ שָׁנָתוֹם יָמִים וּפֶרֶעָה חָלָם וַהֲפָה עֹמֵד עַל־הַיָּאָר: וַהֲפָה א  
מִדְּהִיּאָה עַל־הַיָּאָר פְּרוֹת וְרוֹת מִרְאָה וּבְרִיּוֹת בָּשָׂר וַתִּרְשִׁינָה בָּאָהוּ:  
וַהֲפָה שֶׁבַע פְּרוֹת אַחֲרוֹת עֲלוֹת אַחֲרֵיהֶן מִדְּהִיּאָר רְעוֹת מִרְאָה  
וְדָקוֹת בָּשָׂר וַתִּשְׁמְדֶנָּה אֶעֱלֵה הַפְּרוֹת עַל־שִׁפְתַּי הַיָּאָר: וַתִּשְׁמְדֶנָּה  
הַפְּרוֹת רְעוֹת הַמִּרְאָה וְדָקוֹת הַבָּשָׂר אֵת שֶׁבַע הַפְּרוֹת יָפֶת הַמִּרְאָה  
וַהֲבִרִיּוֹת וַיִּיקֶץ פֶּרֶעָה: וַיִּישָׁן וַיִּחְלֹם שְׁנִית וַהֲפָה שֶׁבַע שְׁבָלִים  
עֲלוֹת בְּקֶנֶה אֶחָד בְּרִיּוֹת וְטָבוֹת: וַהֲפָה שֶׁבַע שְׁבָלִים דְּקוֹת וַיִּשְׁדוּפֶת  
קָדִים אַחֲרֵיהֶן: וַתִּבְלַעְנָה הַשְּׁבָלִים הַדְּקוֹת אֵת שֶׁבַע הַשְּׁבָלִים  
הַבְּרִיּוֹת וַהֲמַלְאוֹת וַיִּיקֶץ פֶּרֶעָה וַהֲפָה חֲלוֹם: וַיְהִי בַּבֹּקֶר וַתִּפְּעֶם  
רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֲרָטְמֵי מִצְרָיִם וְאֶת־כָּל־חַכְמֵיהֶם וַיִּסְפֹּר  
פֶּרֶעָה לָהֶם אֶת־חֲלֹמוֹ וַאֲיֵן־פִּתְרָם אוֹתָם לְפֶרֶעָה: וַיְדַבֵּר שׁוֹר הַמִּשְׁקָיִם  
אֶת־פֶּרֶעָה לֵאמֹר אֶת־חֲטָאִי אֲנִי מִזְכִּיר הַיּוֹם: פֶּרֶעָה קָנָה עַל־עַבְדָּיו  
וַיִּתֵּן אוֹתוֹ בְּמִשְׁמֶר בֵּית שׁוֹר הַשְּׁבָלִים אוֹתִי וְאֵת שׁוֹר הָאֵפִים:  
וַתִּחְלֶמָה חֲלוֹם בְּלִילָה אֶחָד אֲנִי וַחֲוָה אִישׁ כַּפְתָּרוֹן חֲלָמוֹ חֲלָמֵנו:  
וְשֵׁם אֲתָנוּ נָצַר עֲבָדֵי עֶבֶד לְשׁוֹר הַשְּׁבָלִים וַיִּסְפְּרֵנוּ וַיִּפְתָּרֵנוּ אֶת־  
חֲלָמֵינוּ אִישׁ כַּחֲלָמוֹ פֶּתַח: וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אוֹתִי  
הַשִּׁיב עַל־פָּנָי וְאוֹתוֹ תָּלָה: וַיִּשְׁלַח פֶּרֶעָה וַיִּקְרָא אֶת־יוֹסֵף וַיְרָצֵהוּ  
מִדְּהִיּוֹר וַיַּגִּלֵּל וַיַּחֲלֶק שְׂמִלְתּוֹ וַיָּבֵא אֶל־פֶּרֶעָה: וַיֹּאמֶר פֶּרֶעָה  
אֶל־יוֹסֵף חֲלוֹם חֲלָמָתִי וּפֶתַח אֵין אוֹתוֹ וְאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר  
תִּשְׁמַע חֲלוֹם לְפֶתַח אוֹתוֹ: וַיַּעַן יוֹסֵף אֶת־פֶּרֶעָה לֵאמֹר בְּלִעְדִּי אֱלֹהִים  
נָשָׂה אֶת־שְׁלוֹם פֶּרֶעָה: וַיְדַבֵּר פֶּרֶעָה אֶל־יוֹסֵף בְּחִלְמֵי הַיָּמִי עֹמֵד  
עַל־שִׁפְתַּי הַיָּאָר: וַהֲפָה מִדְּהִיּאָר עֲלוֹת שֶׁבַע פְּרוֹת בְּרִיּוֹת בָּשָׂר  
וַיָּפֶת תֹּאֵר וַתִּרְשִׁינָה בָּאָהוּ: וַהֲפָה שֶׁבַע־פְּרוֹת אַחֲרוֹת עֲלוֹת אַחֲרֵיהֶן  
דְּלוֹת וְרְעוֹת תֹּאֵר מֵאֹד וְדָקוֹת בָּשָׂר לֹא־רָאוּתִי כַּהֲפָה בְּכָל־אֶרֶץ  
מִצְרָיִם לְרֹעַ: וַתִּשְׁמְדֶנָּה הַפְּרוֹת הַדְּקוֹת וַהֲרָגִית אֵת שֶׁבַע הַפְּרוֹת  
הָרֹאשִׁיּוֹת הַבְּרִיּוֹת: וַתִּבְאֶנָּה אֶל־קֶרְפֶּנָּה וְלֹא נִדְעָ כִּי־בָאוּ אֵלֶי  
קֶרְפֶּנָּה וּמִרְאוּתָהּ נָע כַּאֲשֶׁר בַּתִּחְלָה וַאֲיִקֶץ: וְאַרְבָּע בְּחֻלְמֵי וַהֲפָה

23 שֶׁבַע שָׁבָלִים עֹלֹת בְּקֶנֶה אֶחָד מֵלֹאֹת וְטִבּוֹת: וַהֲנִיָּה שֶׁבַע שָׁבָלִים  
 24 צִנְמוֹת דַּקּוֹת שְׂדֵפוֹת קָדִים צִמְחוֹת אַחֲרֵיהֶם: וַתִּבְלָעֵן הַשָּׁבָלִים  
 הַדַּקָּת אֶת שֶׁבַע הַשָּׁבָלִים הַטִּבּוֹת וַאֲמַר אֶל־הַחֲרֹטְמִים וְאִין מִגִּיד  
 כֹּה לִי: וַיֹּאמֶר יוֹסֵף אֶל־פֶּרְעָה חֲלוֹם אֶחָד הוּא אֶת אֲשֶׁר הָאֱלֹהִים  
 26 עָשָׂה הַגִּיד לְפֶרְעָה: שֶׁבַע פָּרֹת הַטִּבָּת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשָּׁבָלִים  
 27 הַטִּבָּת שֶׁבַע שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא: וְשֶׁבַע הַפָּרוֹת הַדַּקּוֹת  
 וַהֲרֵעֹת הָעֹלֹת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשָּׁבָלִים הַדַּקּוֹת  
 28 שְׂדֵפוֹת הַקָּדִים יִהְיוּ שֶׁבַע שָׁנִי רָעָב: הוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־  
 29 פֶּרְעָה אֲשֶׁר הָאֱלֹהִים עָשָׂה הַרְאָה אֶת־פֶּרְעָה: הֵנָּה שֶׁבַע שָׁנִים בָּאוֹת  
 3 שֶׁבַע גָּדוֹל בְּכָל־אֶרֶץ מִצְרָיִם: וְקָמוּ שֶׁבַע שָׁנִי רָעָב אַחֲרֵיהֶן וַיִּשָּׁפַח כָּל־  
 31 הַשָּׁבַע בְּאֶרֶץ מִצְרָיִם וְכָל־הָרָעָב אֶת־הָאָרֶץ: וְלֹא־יִנְהַע הַשָּׁבַע בְּאֶרֶץ  
 32 מִצְרָיִם הָרָעָב הַהוּא אַחֲרֵיכֶן כִּי־יָבֹד הוּא מָאֹד: וְעַל הַשָּׁנֹת הַחֲלוֹם  
 אֶל־פֶּרְעָה פָּעַמִּים כִּי־נִכְּן הַדָּבָר מִעַם הָאֱלֹהִים וּמִמֶּהָר הָאֱלֹהִים לַעֲשׂוֹתוֹ:  
 33 וַעֲתָה יָרָא פֶּרְעָה אִישׁ נָבוֹן וְחָכָם וַיִּשְׁיִתְהוּ עַל־אֶרֶץ מִצְרָיִם: וַעֲשֵׂה  
 34 פֶּרְעָה וַיַּפְקֹד פַּקְדִים עַל־הָאָרֶץ וַהֲמִשׁ אֶת־אֶרֶץ מִצְרָיִם בַּשָּׁבַע שָׁנֵי  
 כֹּה הַשָּׁבַע: וַיִּקְבְּצוּ אֶת־כָּל־אֶכְלֵ הַשָּׁנִים הַטִּבּוֹת הַבָּאֹת הָאֵלֶּה וַיַּצְרוּ־בָר  
 36 תַּחַת יַד־פֶּרְעָה אֶכָּל בְּעָרִים וַיִּשְׁמְרוּ: וַהֲלֵה חָאֶכָּל לְפַקְדוֹן לְאֶרֶץ  
 לְשֶׁבַע שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיוֹן בְּאֶרֶץ מִצְרָיִם וְלֹא־תָכַרַת הָאָרֶץ בְּרָעָב:  
 37 וַיִּיטֹב הַדָּבָר בְּעֵינֵי פֶּרְעָה וּבְעֵינֵי כָּל־עַבְדָּיו: וַיֹּאמֶר פֶּרְעָה אֶל־עַבְדָּיו  
 38 הִנֵּמָצָא כֹּה־אִישׁ אִישׁ אֲשֶׁר רֹמֵת אֱלֹהִים בּוֹ: וַיֹּאמֶר פֶּרְעָה אֶל־יוֹסֵף  
 39 אֲתָלִי הַיֹּרֵעַ אֱלֹהִים אִתָּה אֶת־כָּל־זֹאת אֵיךְ־נָבוֹן וְחָכָם כְּמוֹהִי: אֵתָה  
 41 תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיּוֹה וְשֶׁקַּע כָּל־עַמִּי בֶּן־חֶסֶד אֶגְדֹּל מִמֶּךָ: וַיֹּאמֶר  
 42 פֶּרְעָה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֶתָּה עַל כָּל־אֶרֶץ מִצְרָיִם: וְנָסָר פֶּרְעָה  
 אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֶתָּה עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ בְּגָד־יָשָׁשׁ  
 43 וַיָּשֶׂם רֶבֶד הַהֵבֶה עַל־צַוְּאָרוֹ: וַיַּרְכֹּב אֹתוֹ בְּמַרְפֶּכֶת הַמִּשְׁנָה אֲשֶׁר־לּוֹ  
 44 וַיִּקְרָא לְפָנָיו אֲבִרְהָ וַיִּתֵּן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם: וַיֹּאמֶר פֶּרְעָה  
 אֶל־יוֹסֵף אֲנִי פֶּרְעָה וּבִלְעָדִיָּה לֹא־יָרִים אִישׁ אֶת־יָדוֹ וַאֲתִדְּגֵלּוֹ בְּכָל־  
 כֹּה־אֶרֶץ מִצְרָיִם: וַיִּקְרָא פֶּרְעָה שְׁם־יוֹסֵף צָפְנָת פַּעֲנָח וַיִּתְּנוּ־לּוֹ אֶת־אִסְמֹת  
 46 בִּתְּפִשְׁתִּי פָרַע כֶּחָן אֵן לֹאֲשָׁה וַיַּצֵּא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם: וַיֹּסֵף  
 בֶּן־שְׁלֹשִׁים שָׁנָה בְּעַמְדוֹ לִפְנֵי פֶּרְעָה מִלֶּדֶת־מִצְרָיִם וַיַּצֵּא יוֹסֵף מִלִּפְנֵי  
 47 פֶּרְעָה וַיַּעֲבֹר בְּכָל־אֶרֶץ מִצְרָיִם: וַתַּעַשׂ הָאָרֶץ בַּשָּׁבַע שָׁנֵי הַשָּׁבַע  
 48 לְקַמָּצִים: וַיִּקְפֹּץ אֶת־כָּל־אֶכָּל שֶׁבַע שָׁנִים אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם  
 49 וַיִּתְּן־אֶכָּל בְּעָרִים אֶכָּל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ: וַיַּעֲבֹר  
 יוֹסֵף בָּר כְּתוֹל הָעָם הַרְבֵּה מָאֹד עַד כִּי־חָתַל לִסְפֹּר כִּי־אִין מִסְפָּר:

וְלִיּוֹסֶפֶת יָקָדְדָה שְׁנֵי בָנִים בְּטָרֶם תָּבוֹא שְׁנֵת הָרָעָב אֲשֶׁר יִלְכְּדוּהָ לָלוֹ אֶסְתָּה 5  
 בַּת־פֹּטִי פָרַע כֹּהֵן אֹזֶן: וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נִשְׁנִי 51  
 אֱלֹהִים אֶת־כְּלִיעְמִלִי וְאֵת כְּלִפִּית אָבִי: וְאֵת שֵׁם הַשְּׁנִי קְרָא אֶפְרַיִם 52  
 כִּי־הִצַּתִּי אֱלֹהִים בְּאָרְץ עֵנִי: וַתְּכַלֶּינָה שָׁבַע שְׁנֵי הַשָּׁבַע אֲשֶׁר הָיָה 53  
 בְּאָרְץ מִצְרָיִם: וַתַּחֲלִינָה שָׁבַע שְׁנֵי הָרָעָב לָבוֹא כָּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי 54  
 רָעָב בְּכָל־הָאֲרָצוֹת וּבְכָל־אֲרֶץ מִצְרָיִם הָיָה לֶחֶם: וַתִּרְעַב כָּל־אֲרֶץ מִצְרָיִם 55  
 וַיִּצְעַק הָעָם אֶל־פַּרְעֹה לֵאמֹר וַיֹּאמֶר פַּרְעֹה לְכָל־מִצְרָיִם לָכוּ אֶל־יוֹסֵף 56  
 אֲשֶׁר־יֹאמַר לָכֵם תַּעֲשׂוּ: וַהֲרָעָב הָיָה עַל כָּל־פְּנֵי הָאָרֶץ וַיִּפְתָּח יוֹסֵף 57  
 אֶת־כְּלִיאֲשֶׁר בָּהֶם וַיִּשְׁפֹּר לְמִצְרָיִם וַיַּחֲזֹק הָרָעָב בְּאָרְץ מִצְרָיִם: וְכָל־  
 הָאָרֶץ בָּאוּ מִצְרָיִמָה לְשֹׁבֵר אֶל־יוֹסֵף כִּי־חָזַק הָרָעָב בְּכָל־הָאָרֶץ:

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וַיֵּרָא וַעֲקֹב כִּי נִשְׁשָׁבֵר בְּמִצְרָיִם וַיֹּאמֶר וַעֲקֹב לְבָנָיו לָמוּה תִּתְרָאוּ: א  
 וַיֹּאמֶר הִנֵּה שְׁמִיעָתִי כִּי נִשְׁשָׁבֵר בְּמִצְרָיִם רְדִי־שָׁמָּה וְשִׁבְרוּ־לִנִי מִשָּׂם 2  
 וְנַחֲמֵה וְלֹא נִמּוּת: וַיִּרְדּוּ אֶחָד־יוֹסֵף עֲשָׂרָה לְשָׁבֵר בָּר מִמִּצְרָיִם: 3  
 וְאֶת־בְּנֵימִין אָחִי יוֹסֵף לֹא־שָׁלַח וַעֲקֹב אֶת־אָחִיו כִּי אָמַר פֶּן־יִקְרָאנוּ 4  
 אִסּוֹן: וַיָּבֹא אֵל בְּנֵי יִשְׂרָאֵל לְשָׁבֵר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרָעָב בְּאָרֶץ 5  
 כְּנָעַן: וַיּוֹסֶף הוּא הַשְּׁלִיט עַל־הָאָרֶץ הוּא הַמְּשַׁבֵּיר לְכָל־עַם הָאָרֶץ 6  
 וַיָּבֹא אָחִי יוֹסֵף וַיִּשְׁתַּחֲוֶה־לּוֹ אַפְסִים אָרְצָה: וַיֵּרָא יוֹסֵף אֶת־אָחִיו 7  
 וַיִּבְכּוּ וַיִּתְנַבֵּר אֱלֹהִים וַיַּדְבֵּר אִתָּם קְשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאִין בָּאתֶם  
 וַיֹּאמְרוּ מֵאֲרֶץ כְּנָעַן לְשִׁבְר־אֶבֶל: וַיִּכְפַּר יוֹסֵף אֶת־אָחִיו וְהֵם לֹא הִכְרָהוּ: 8  
 וַיַּזְכֵּר יוֹסֵף אֵת הַחֲלֻמוֹת אֲשֶׁר חָלֵם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרֻגְלִים 9  
 אַתֶּם לִרְאִית אֶת־עֲרֹגַת הָאָרֶץ בָּאתֶם: וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךָ 10  
 בָּאוּ לְשִׁבְר־אֶבֶל: כִּכְנוּ בְּנֵי אִישׁ־אֶחָד נָחֲנוּ כָּנִים אֲנַחְנוּ לֹא־הָיוּ 11  
 עֲבָדֶיךָ מְרֻגְלִים: וַיֹּאמֶר אֲלֵהֶם לֹא כִי־עֲרֹגַת הָאָרֶץ בָּאתֶם לִרְאִית: 12  
 וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךָ אַחִים: אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד בְּאָרֶץ 13  
 כְּנָעַן וְהִנֵּה הִקְטַן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנו: וַיֹּאמֶר אֲלֵהֶם 14  
 יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרֻגְלִים אַתֶּם: בְּזֹאת תִּבְחֶנּוּ חַי 15  
 פַּרְעֹה אִם־תִּפְגְּעוּ מִזֶּה כִּי אִם־בָּבוֹא אַחֲיֵכֶם הִקְטַן הָיָה: שְׁלָחוּ מִמֶּם 16  
 אֶחָד וַיִּקַּח אֶת־אֲחֵיכֶם וְאִתָּם הָאִסְרוּ וַיַּבְחִילוּ דְּבָרֵיכֶם הָאֵמֶת אִתָּכֶם  
 וְאִם־לֹא חַי פַּרְעֹה כִּי מְרֻגְלִים אַתֶּם: וַיֹּאסֶף אֹתָם אֶל־מִשְׁמָר שְׁלֹשֶׁת 17  
 שָׁנִים: וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּנוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ וַחֲיוּ אֶת־הָאֱלֹהִים 18

19 אֵינִי יָרֵא : אֲסִכְנִים אִתָּם אֲחִיכֶם אַחַד וְאֶסֶר בְּבֵית מִשְׁמֹרֶכֶם וְאִתָּם  
 כ לָכֵי הֵבִיאוּ שָׁבֵר הַעֲבִין בְּתִיכֶם : וְאֶת־אֲחִיכֶם הַקָּטָן תֵּבִיאוּ אֵלַי  
 21 וְנֹאמְנִי דְבָרֵיכֶם וְלֹא תִמְאֹתוּ וַיַּעֲשׂוּכֶן : וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבֹל  
 אֲשָׁמִים , אֲנִיכֶנּוּ עַל־אֲחֵינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהַתְחַנְנוֹ אֵלֵינוּ  
 22 וְלֹא שָׁמְעֵנוּ עֲלֵיכֶן בָּצֹא אֵלֵינוּ הַצָּרָה הַזֹּאת : וְנִנְעַן רְאוּבֵן אִתָּם  
 לֵאמֹר הֲלוֹא אֲמַרְתִּי אֲלֵיכֶם , לֵאמֹר אֶל־תִּהְיֶהכֻמָּה בְּיָלֵד וְלֹא שָׁמַעְתֶּם  
 23 וְגַם־דַּמּוּ הִנֵּה נִדְרָשׁ : וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הַמְלִיץ  
 24 בְּיִנְתָּם : וַיֵּשֶׁב מֵעֲלֵיהֶם וַיִּבְרָךְ וַיֵּשֶׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאִתָּם  
 כה אֶת־שִׁמְעוֹן וַיֹּאמֶר אִתּוֹ לְעִינֵיהֶם : וַיָּצֵר יוֹסֵף וַיִּמְלְאוּ אֶת־כֻּלְיהֶם בָּרָה  
 וַלְהַשִּׁיב כַּסְפֵּיהֶם אִישׁ אֶל־שִׁלּוֹ וְלָתֵת לָהֶם צֹדֶה לְדֶרֶךְ וַיַּעַשׂ לָהֶם  
 26 כֵּן : וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמִירֵיהֶם וַיִּלְכְּזוּ מִשָּׁם : וַיּוֹפְתִי הָאֵלֶּה אֶת־  
 27 שִׁלּוֹ לָתֵת מִכְסָּא לְחִמְרוֹ בַּמִּלֹּן וַיֵּרָא אֶת־כַּסְפּוֹ וַהֲגִידִהוּ בְּפִי  
 28 אֶמְתַּחֲתוּ : וַיֹּאמֶר אֶל־אָחִיו הַיּוֹשֵׁב כַּסְפִּי וְגַם הִנֵּה בְּאִמְתַּחֲתִי וַיִּבְצֹא  
 29 לָבָם וַיַּהֲרִדּוּ אִישׁ אֶל־אָחִיו לֵאמֹר מִהֲנָאת עָשָׂה אֲלֵהֶם לָנוּ : וַיִּבְּאוּ  
 אֶל־יַעֲקֹב אֲבִיהֶם אֶרְצָה כְּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל־הַקֶּלֶת אִתָּם לֵאמֹר :  
 3 יָדָבֵר הָאִישׁ אֲדֹנֵי הָאָרֶץ אִתָּנוּ קָשׁוֹת וַיִּתֵּן אִתָּנוּ כְּמִרְגָּלִים אֶת־הָאָרֶץ :  
 31 וַיֹּאמֶר אֲלֵהֶם בָּנִים אֲנִיכֶם לֹא הָיוּ מִרְגָּלִים : שְׁנֵים־עָשָׂר אֲנִיכֶם אֲחִים  
 32 בְּנֵי אֲבִי הָאֶחָד אֵלֵינוּ וְהַקָּטָן הַזֶּה אֶת־אֲבִינוּ בְּאָרֶץ כְּנָעַן : וַיֹּאמֶר  
 33 אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ בְּנָאת אִדֹּעַ כִּי בָנִים אִתָּם אֲחִיכֶם הָאֵלֶּה  
 34 תִּצַּח אִתִּי וְאֶת־רַעְיוֹנָם בְּתִיכֶם קָחִי וְלָכֵי : וְהֵבִיאוּ אֶת־אֲחִיכֶם הַקָּטָן  
 אֵלַי וְאֶדְעָה כִּי לֹא מִרְגָּלִים אִתָּם כִּי בָנִים אִתָּם אֶת־אֲחִיכֶם אֶתֵּן  
 35 לָכֶם וְאֶת־הָאָרֶץ תִּסְתָּרוּ : וַיְהִי הֵם מְרִיקִים שְׂקֵיהֶם וַהֲגִידֻּאִשׁ  
 אֲדֹר־כַּסְפּוֹ בְּשִׁלּוֹ וַיֵּרָאוּ אֶת־צִירֹת כַּסְפֵּיהֶם הַמָּדָה בְּאֵבֵיהֶם וַיִּירָאוּ :  
 36 וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֲתִי שְׂכַלְתֶּם יוֹסֵף אֵינֶנּוּ וְשָׁמַעֲזֵן אֵינֶנּוּ  
 37 וְאֶת־בְּנֵיכֶם תִּקָּחוּ עָלֵי הֵיךְ כָּלֶכֶה : וַיֹּאמֶר רְאוּבֵן אֶל־אֲבִיו לֵאמֹר אֶת־  
 שְׁנֵי בְנֵי תַמָּרִית אֲסִילָא אֲבִיאוּנִי אֲלֵיךָ תָּנָה אֹתוֹ עַל־יָדַי וְאֲנִי אֲשִׁיבֶנּוּ  
 38 אֲלֵיךָ : וַיֹּאמֶר לֹא־יִבָּד בְּנֵי עַמְכֶם כִּי־אֲחִיו מֵת וְהָיָא לְבָדּוֹ נִשְׁאָר  
 וַקִּרְיָהוּ אֲסִין בְּדֶרֶךְ אֲשֶׁר תִּלְכּוּ־בָהּ וַהֲוִירְדֶתֶם אֶת־שִׁיבְתִּי בְּגִזֹּן שְׂאוּלָה :

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2 וַהֲרַעֲב כָבֵד בְּאָרֶץ : וַיְהִי כַּאֲשֶׁר פָּלַל לְאָכֹל אֶת־הַשֹּׁבֵר אֲשֶׁר הֵבִיאוּ  
 3 מִמִּצְרַיִם וַיֹּאמֶר אֲלֵהֶם אֲבִיהֶם שְׁבוּ שְׁבוּרֵלָנוּ מִעַט־אֲכֹל : וַיֹּאמֶר  
 אֲלֵהֶם יִהְיֶהה לֵאמֹר הָעַד הַזֶּה בָּנוּ הָאִישׁ לֵאמֹר לֹא־תָרָאוּ פָנַי בְּלִמְתִּי

4 אַחֲרֵיכֶם אַתֶּכֶם : אִם־נִשְׁתֶּה מִשְׁלַח אֶת־אֲחֵינוּ אֲתָנוּ נִרְדָּה וְנִשְׁבְּרָה לָהּ  
 אָכֵל : וְאִם־אֵינָהּ מִשְׁלַח לֹא נִרְדָּה כִּי־הָאִישׁ אָמַר אֲלֵינוּ לֹא־תֵרָאוּ פָנֵינוּ  
 6 בְּלִתֵּי אַחֲרֵיכֶם אַתֶּכֶם : וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הִרְעַתֶּם לִי לַהֲגִיד לְאִישׁ  
 7 הַעֲזֹר לָכֶם אֹת : וַיֹּאמְרוּ שָׂאוֹל שְׂאֵל־הָאִישׁ לָנוּ וְלִמְזֹלֶתָנוּ לֵאמֹר  
 8 הַעֲזֹר אֲבִיכֶם חַי הַנֶּשׁ לָכֶם אֹת וּפָגַד־לָנוּ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הַיָּדוּעַ  
 9 נָדַע כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם : וַיֹּאמֶר יְהוֹדָה אֶל־יִשְׂרָאֵל אֲבִיו  
 10 שְׁלַח הַפָּעַר אֲתִי וְנִקְמִיָּה וְנִלְכָּה וְנִתְּתָה וְלֹא נָמוּת גַּם־אֲנַחְנוּ גַּם־אַתָּה  
 11 גַּם־טַעֲמֵנוּ : אֲכָל אֶעֱרֹבֵנוּ מִיָּדֵינוּ תִּבְקַשְׁנוּ אִם־לֹא הִבִּיאתִנוּ אֵלָיָהּ  
 12 וְהַצַּנְתִּנוּ לִפְלִיָּה וְהַטָּאתִי לָהּ כָּל־הַיָּמִים : כִּי לֹא־אֶתְּמַחֲמַחֲנוּ כִּי־  
 13 עָתָה שָׁבֵנוּ זֶה פַעַמִּים : וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אֲבִיהֶם אִם־כֵּן , אִפּוֹאֵ  
 14 זֹאת עֲשֹׂה קַחֵנוּ מִזִּמְחַת הָאָרֶץ בְּכָלֵיכֶם וְהוֹרִידוּ לְאִישׁ מִנְּחָה מַעַט  
 15 צָרִי וּמַעַט דָּבָשׁ נִכְאֹת וְלֹט בָּטָנִים וְשִׁקְדִים : וְכִסָּה מִשְׁנֵה קַחֵנוּ בְּרֹדֶכֶם  
 16 וְאֶת־הַכֶּסֶף הַמְיוֹשֵׁב בְּפִי אֲמַתְחַתִּיכֶם תְּשִׁיבוּ בְּרֹדֶכֶם אוֹלֵנוּ מִשְׁנֵה הָאִישׁ :  
 17 וְאֶת־אֲחֵיכֶם קַחֵנוּ וְקִימוּ שׁוּבוּ אֶל־הָאִישׁ : וְאֵל שֹׁנֵי יִתֵּן לָכֶם רַחֲמִים  
 18 לִפְנֵי הָאִישׁ וְשְׁלַח לָכֶם אֶת־אֲחֵיכֶם אַחֵר וְאֶת־בְּנֵימִין וְאֵלֵינוּ כָּאֲשֶׁר  
 19 שְׁלַחְתִּי שְׁכָלְתִּי : וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֵה־כֶּסֶף לָקְחוּ  
 20 בָּדָם וְאֶת־בְּנֵימִין וַיָּקָמוּ וַיִּרְדּוּ מִצֹּרִים וַיַּעֲמֵדוּ לִפְנֵי יוֹסֵף : וַיֵּרָא יוֹסֵף  
 21 אֹתָם אֶת־בְּנֵימִין וַיֹּאמֶר לְאֲשֶׁר עַל־בֵּיתוֹ הִבָּא אֶת־הָאֲנָשִׁים תַּחְבֹּתָהּ  
 22 וַיִּטְבַּח טַבַּח וַחֲכֹן כִּי אֲתִי יֹאכְלוּ הָאֲנָשִׁים בָּצָהָרִים : וַיַּעַשׂ הָאִישׁ כָּאֲשֶׁר  
 23 אָמַר יוֹסֵף וַיִּבָּא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף : וַיִּירָאוּ הָאֲנָשִׁים כִּי  
 24 הִיבָאָה בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשֵּׁב בְּאֲמַתְחַתֵּינוּ בְּתַחֲלָה  
 25 אֲנַחְנוּ מִיבָאִים לְהַתְגַּלֵּל עֲלֵינוּ וְלַהֲתַנְפֵּל עֲלֵינוּ וְלִקְחַת אֲתָנוּ לַעֲבָדִים  
 26 וְאֶת־חַמְרֵינוּ : וַיַּגִּישׁ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיִּדְּבְרוּ אֵלָיו פָּתַח  
 27 הַבַּיִת : וַיֹּאמְרוּ כִּי אֲדֹנֵי נָרַד נִרְדְּנוּ בְּתַחֲלָה לְשִׁבְר־אָכֵל : וַיְהִי כִּי־  
 28 בָּאוּ אֶל־הַמֶּלֶךְ וַיַּפְתָּחָה אֶת־אֲמַתְחַתֵּינוּ וְהִנֵּה כֶּסֶף־אִישׁ בְּפִי אֲמַתְחַתוֹ  
 29 כֶּסֶפֵנוּ בְּמִשְׁקָלוֹ וַיִּשָּׁב אֹתוֹ בְּרֹדֵנוּ : וְכִסָּה אַחֵר הוֹרִידֵנוּ בְּרֹדֵנוּ לְשִׁבְר־  
 30 אָכֵל לֹא יָדָעֵנוּ מִי־שָׁם כֶּסֶפֵנוּ בְּאֲמַתְחַתֵּינוּ : וַיֹּאמֶר שְׁלוֹם לָכֶם אֵלֵינוּ  
 31 תִּירָאוּ אֱלֹהֵיכֶם וְאֵלֵהֵינוּ אֲבִיכֶם נָתַן לָכֶם מִטְּמִין בְּאֲמַתְחַתֵּיכֶם כֶּסֶפְכֶם  
 32 כָּאֲשֶׁר אֱלֹהֵינוּ אֱלֹהִים אֲתִישְׁמְעֵנוּ : וַיִּבָּא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָהּ  
 33 יוֹסֵף וַיִּתֵּן־מִים וַיִּרְחֲצֵנוּ רַגְלֵיהֶם וַיִּתֵּן מִסָּפִיא לְחִמְרֵיהֶם : וַיִּכְנִסוּ אֶת־  
 34 הַמִּנְחָה עַד־בֹּא יוֹסֵף בָּצָהָרִים כִּי שָׁמְעוּ כִּי־שָׁמְעוּ לָחֵם : וַיִּבָּא  
 35 יוֹסֵף תַּחְבֹּתָהּ וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בָּדָם תַּחְבֹּתָהּ וַיִּשְׁתַּחֲוֶהוּ־לוֹ  
 36 אַרְצָה : וַיִּשְׁאַל לָחֵם לְשָׁלוֹם וַיֹּאמֶר הַשְׁלִים אֲבִיכֶם הַיָּזֵן אֲשֶׁר

28 אֲמַרְתָּם הַעֲדָנָנוּ הִי: וַיֹּאמְרוּ שְׁלוֹם לַעֲבָדֶיךָ לְאֶבְיָנוּ עֲדָנָנוּ הִי וַיִּקְרָאוּ  
 29 וַיִּשְׁתַּחֲוּ: וַיֵּשֶׂא עֵינָיו וַיֵּרָא אֶת־בְּנוֹתָיו אַחֲיוֹ בְּדָאמוֹ וַיֹּאמֶר הֲזֶה  
 לִּי אֲחֵיכֶם הַקָּטָן אֲשֶׁר אֲמַרְתֶּם אֵלַי וַיֹּאמְרוּ אֲלֵהֶם יְהוָה בְּנִי: וַיִּמָּהֲרָה  
 יוֹסֵף פִּירִיכָמָרוֹ וַחֲמִירוֹ אֶל־אֲחָיו וַיִּבְקֹשׁ לְבָכֹת וַיִּבָּא הַהִדְרָה וַיִּבְכּוּ  
 31 שָׁמָּה: וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שְׂמֹנוּ לָהֶם: וַיַּעֲשִׂימוּ לוֹ  
 32 לְבָדוֹ וּלְהֵם לְבָדָם וּלְמִצְרַיִם הָאֲכָלִים אֹתוֹ לְבָדָם פֶּלֶא לֹא יוֹכֵלֹן  
 33 הַמִּצְרַיִם לֶאֱכֹל אֶת־הַעֲבָרִים לָהֶם פִּירְתוֹעֲבָה הוּא לְמִצְרַיִם: וַיִּשְׁבּוּ  
 לְפָנָיו הַכֹּל כַּבֹּל כַּבֹּלָתוֹ וְהַעֲשִׂיר כַּעֲרָתוֹ וַיִּתְּמָהּ הָאֲנָשִׁים אִישׁ אֶל־  
 34 רַעְיָתוֹ: וַיֵּשֶׂא מִשְׁלַח מֵאָז פָּנָיו אֶל־הֵם וַתֵּרָב מִשְׁלַח בְּנִימָן מִמִּשְׁלַח  
 כָּלֶם חֲמֵשׁ יָדוֹת וַיִּשְׁתָּנוּ וַיִּשְׁכְּרוּ עִמּוֹ:

CHAPTER XLIV. מד

א וַיִּבְּרוּ אֶת־אֲשֶׁר עַל־בִּיתוֹ לְאָמוֹ מִלֵּא אֶת־אֲמַתָּתָהּ הָאֲנָשִׁים אֲכָל כֹּאֲשֶׁר  
 2 יוֹכֵלֹן שְׂלַח וְשֵׁם כֹּסֶה־אִישׁ בְּפִי אֲמַתָּתָהּ: וְאֶת־גְּבִיעֵי הַכֹּסֶה  
 תָּשִׂים בְּפִי אֲמַתָּתָהּ הַקָּטָן וְאֶת כֹּסֶה שְׁבָרוֹ וַיַּעַשׂ כַּדָּבָר יוֹסֵף אֲשֶׁר  
 4 דִּבֶּר: הַכֹּהֵן אֹר וְהָאֲנָשִׁים שְׁלָחוּ הַמֶּלֶךְ וַחֲמִירָהֶם: הֵם יֵצְאוּ אֶת־  
 הָעִיר לֹא הִתְחִיקוּ וַיּוֹסֶה אֹמֶר לְאֲשֶׁר עַל־בִּיתוֹ קוֹם רִדֵּה אֲחֵרֵי הָאֲנָשִׁים  
 ה וְהַשְׁתֵּתֵם וַאֲמַרְתֶּם אֲלֵהֶם לָמָּה שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה: הֲלוֹא זֶה  
 אֲשֶׁר יִשְׁתַּחֲוֶה אֲדָנִי כִּי וְהוּא נִחַשׁ וַיִּנָּחַשׁ כִּי הִרְעִיתֶם אֲשֶׁר עֲשִׂיתֶם:  
 7 וַיִּשְׁמָע וַיִּדְּבַר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה: וַיֹּאמְרוּ אֲלָיו לָמָּה יִדְּבַר  
 8 אֲדָנִי כַּדְּבָרִים הָאֵלֶּה חֲלִילָה לַעֲבָדֶיךָ מַעֲשֵׂוֹת כַּדָּבָר הַזֶּה: הֵן כֹּסֶה  
 אֲשֶׁר מִצָּאנוּ בְּפִי אֲמַתָּתֵינוּ הַשִּׁיבָנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִישׁ נִגְבַּב  
 9 מִבֵּית אֲדָמָה כֹּסֶה אוֹ זֶהב: אֲשֶׁר וַיִּמָּצֵא אֹתוֹ מִעֲבָדֶיךָ וּמֵת וְגַם־  
 י אֲנִינִי נִהְיָה לְאֲדָנִי לַעֲבָדִים: וַיֹּאמֶר גַּם־עַתָּה כַּדְּבָרֶיכֶם כִּדְּהוּא אֲשֶׁר  
 11 וַיִּמָּצֵא אֹתוֹ יְהוָה־לִּי עֹבֵד וְאַתֶּם תַּהְיוּ נָקִים: וַיִּמָּהֲרוּ וַיִּוָּדְדוּ  
 12 אִישׁ אֶת־אֲמַתָּתָתוֹ אֶרְצָה וַיִּפְתָּחוּ אִישׁ אֲמַתָּתָתוֹ: וַיַּחֲפֹשׂ בַּגְּדוֹל הַחֹל  
 13 וַיִּבְקֹטֵן כָּלָה וַיִּמָּצֵא הַגְּבִיעַ בְּאֲמַתָּתָהּ בְּנִימָן: וַיִּקְרָעֵי שְׁמֹלֹתָם וַיַּעֲמִס  
 14 אִישׁ עַל־חֲמִירוֹ וַיִּשְׁבּוּ הָעִירָה: וַיִּבָּא יְהוָה וְאֲחָיו בֵּיתָה יוֹסֵף וְהוּא  
 ט עֲדָנָנוּ שָׁם וַיִּפְּלוּ לְפָנָיו אֶרְצָה: וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֵׂה הֲזֶה  
 16 אֲשֶׁר עֲשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נִחַשׁ וַיִּנָּחַשׁ אִישׁ אֲשֶׁר כָּמִלִי: וַיֹּאמֶר  
 יְהוָה מַה־נֹּאמַר לְאֲדָנִי מִה־דְּבָר וּמִה־אֲסֻדָּה הָאֱלֹהִים מָצָא אֶת־  
 עֲוֹן עֲבָדֶיךָ הַגָּנִי עֲבָדִים לְאֲדָנִי גַם־אֲנִינִי גַם אֲשֶׁר־יִמָּצֵא הַגְּבִיעַ בְּיָדוֹ:

17 וַיֹּאמֶר חֲלִילָה לִּי מַעֲשֹׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגִּבִּיעַ בְּיָדוֹ הִוא  
 יְהִי־הִלִּי עֲבָד וְאַתָּם עָלִי לְשָׁלוֹם אֶל־אֲבִיכֶם :  
 18 וַיִּגַּשׁ אֵלָיו יְהִיָּה וַיֹּאמֶר בִּי אֲדֹלָי וַדְּבַר־לֹא עֲבָדָה דָּבָר בְּאָזְנוֹ אֲדֹלָי  
 19 וְאֶל־יִחְיָה אֵפֶה בַּעֲבָדָה בִּי כְמוֹהָ כְּפָרְעָה : אֲדֹנִי שְׂאֵל אֶת־עַבְדִּי לֵאמֹר  
 20 הַיְשִׁילָכֶם אֲב אֹי־אֹת : וַיֹּאמֶר אֶל־אֲדֹלָי וְשִׁלְכֵנִי אֲב זָקֵן וְגֵלֵד זָקִים קָשָׁן כ  
 21 וְאֶחָיו מֵת וַיִּיחָר הִוא לְבָדוֹ לֵאמֹר וְאֶבְרוֹ אֲהַבּוּ : וַתֹּאמֶר אֶל־עַבְדִּיהָ  
 22 הַיִּחְדָּהּ אֵלַי וְאֲשִׁימָה עֵינֵי עָלָיו : וַיֹּאמֶר אֶל־אֲדֹלָי לֹא־יוּכַל הַנַּעַר לַעֲזֹב  
 23 אֶת־אֲבִיו וְעֹזֵב אֶת־אֲבִיו וּמָת : וַתֹּאמֶר אֶל־עַבְדִּיהָ אִם־לֹא יוּכַד אֶחֱיָכֶם  
 24 הַקָּשָׁן אֲתֶכֶם לֹא תִסְפְּדָן לְרֹאשֹׁת פָּנָי : וַיְהִי כִי עָלִינוּ אֶל־עַבְדָּה אָבִי  
 25 וַיִּגְד־לִּי אֵת דְּבָרֵי אֲדֹנִי : וַיֹּאמֶר אָבִינוּ שָׁבוּ שְׁבִירוּ־לָנוּ מַעֲשֵׂא־כָל : כֹּה  
 26 וַיֹּאמֶר לֹא נוּכַל לְרַדָּת אִם־יֹשֵׁ אֶחֱוִינוּ הַקָּשָׁן אֲתָנוּ וְיִרְדָּנוּ כִּי־לֹא נוּכַל  
 27 לְרֹאשֹׁת פָּנָי הָאִישׁ וְאֶחֱוִינוּ הַקָּשָׁן אֵינָנוּ אֲתָנוּ : וַיֹּאמֶר עַבְדָּה אָבִי אֲלִינוּ  
 28 אַתָּם יַדְעֵתֶם כִּי שָׁנִים גְּדֹד־לִּי אֲשֶׁתִּי : נִמְצָא הָאֶחָד מֵאֲתָי וַיֹּאמֶר אֵף  
 29 טָרָה טָרָה וְלֹא רָאִיתִיו עַד־הַנֶּה : וּלְקַחְתֶּם גַּם־אֶת־זֶה מֵעַם פָּנָי וְקַרְהִי  
 30 אֲסִין וְהוֹדִיתֶם אֶת־שִׁיבְתִי בְּרָעָה שְׂאֵלָה : וְעַתָּה כְּבֹאִי אֶל־עַבְדָּה אָבִי  
 31 וְהַנַּעַר אֵינָנוּ אֲתָנוּ וַיִּגַּשׁוּ קְשִׁוּרָה בְּנַפְשׁוֹ : וְהָיָה כִּרְאוֹתָו כִּי־אִין הַנַּעַר  
 32 וּמָת וְהוֹלִידוּ עַבְדִּיהָ אֶת־שִׁיבָת עַבְדָּה אָבִינוּ בְּרָטֹן שְׂאֵלָה : כִּי עַבְדָּה  
 33 עָרַב אֶת־הַנַּעַר מֵעַם אָבִי לֵאמֹר אִם־לֹא אֲבִיאָנִי אֵלֶיךָ וְהִטָּאתִי לְאָבִי  
 34 כִּלְהִימִים : וְעַתָּה יִשְׁב־נָא עַבְדָּה תַּחַת הַנַּעַר עָבָד לַאֲדֹנִי וְהַנַּעַר גֵּלַל  
 35 עִם־אֶחָיו : כִּי־אִיךָ אֲעִלָּה אֶל־אָבִי וְהַנַּעַר אֵינָנוּ אֲתָי בֶּן אֲרָאָה בָּרַע  
 אֲשֶׁר וַיִּמְצָא אֶת־אָבִי :

# CHAPTER XLV. מה

1 וְלֹא־רָבַל יוֹסֵף לְהִתְאַשֵּׁק לָכָל הַמַּעֲבִים עָלָיו וַיִּקְרָא הוֹצִיאֻהוּ כֹל־אִישׁ מִעָלָיו  
 2 וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהַתְּנֻבָּע יוֹסֵף אֶל־אֶחָיו : וַיִּתֵּן אֶת־קִלְוֹ בְּבִכְרֵי וַיִּשְׁמְעֻהוּ  
 3 מִצְרַיִם וַיִּשְׁמַע בֵּית פָּרְעֹה : וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הַעֹד אָבִי  
 4 הִיוּ וְלֹא־יָדְעוּ אֶחָיו לַעֲשׂוֹת אִתּוֹ כִּי נִבְהִלָּו מִפְּנֵיו : וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו  
 5 גִּשְׁו־נָא אֵלַי וַיִּגַּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם אֲשֶׁר־מִכַּרְתֶּם אֹתִי מִצְרַיִמָּה :  
 6 וְעַתָּה אֶל־תַּעֲצֹבוּ וְאֶל־יִחָר בְּעֵינֵיכֶם כִּי־מִכַּרְתֶּם אֹתִי הֵנָּה כִּי לְמַחֲיָה  
 7 שְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם : כִּי־זֶה שְׁנָתִים הָרַעַב בְּקֶרֶב הָאָרֶץ וְעוֹד הָמָשׁ  
 8 שָׁלוֹם אֲשֶׁר אֵינִי־חָרִישׁ וְקָצִיר : וַיִּשְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם לָשׂוּם לָכֶם  
 9 שְׂאֵרִית בְּאָרֶץ וּלְהַחֲנוֹת לָכֶם לִפְלִיטָה גְּדֹלָה : וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם



אתִּי הִנֵּה כִּי הֵאלֹהִים וַיְשִׁימֵנִי לָאֵב לַפְּרֹעָה וּלְאֶדוֹן לְכָל־בְּרִיתוֹ וּמִשָּׁל  
 9 בְּכָל־אֶרֶץ מִצְרָיִם׃ מִהֲרֹה וְעַלֹּי אֶל־אֲבִי וְאִמִּיתְכֶם אֵלָיו כֹּה אָמַר  
 בְּנֵה יוֹסֵף שְׁמִי אֱלֹהִים לְאֶדוֹן לְכָל־מִצְרָיִם רַחֵם אֵלָי אֲלִיתִי־מָוֶד׃  
 י וַיִּשְׁבֹּת בְּאֶרֶץ־גֹּשֶׁן וְהָיִתָּ קְרוֹב אֵלָי אִתָּה וּבְנֶיךָ וּבְנֵי בְנֶיךָ וְצִאֲנֶךָ  
 11 וּבְקָרְךָ וּבְכָל־אֲשֶׁר־לָךְ׃ וּכְלַכְלֵתִי אִתָּךְ שָׁם פִּירְעוֹד חֲמִשׁ שָׁנִים רַעֲב  
 12 פָּתְחֵתִיכֶם אִתָּה וּבִיתְךָ וּבְכָל־אֲשֶׁר־לָךְ׃ וְהִנֵּה עֵינֵיכֶם רֹאִינִי וְעֵינִי  
 13 אֲחִי בְנוֹמִין פִּירְפִי הַמִּדְבָּר אֵלֵיכֶם׃ וְהִנֵּהתֶם לְאֲבִי אֶת־כָּל־כְּבוֹדִי  
 בְּמִצְרָיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמִהֲרֶתֶם וּמִהֲרֶתֶם אֶת־אֲבִי הִנֵּה׃  
 14 וַיִּפֹּל עַל־צִוְּאָרָיו בְּנוֹמֵן־אָחִיו וַיִּבֶךְ וּבְנוֹמֵן בָּכָה עַל־צִוְּאָרָיו׃ וַיִּנָּשֶׁק  
 16 לְכָל־אָחִיו וַיִּבֶךְ עֲלֵהֶם וְאָחִרֵי כֵן דִּבְּרוּ אִחָיו אִתּוֹ׃ וְהִקָּל נִשְׁמָע  
 בֵּית פְּרֹעָה לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיִּיטֹב בְּעֵינֵי פְרֹעָה וּבְעֵינֵי עַבְדָּיו׃  
 17 וַיֹּאמֶר פְּרֹעָה אֶל־יוֹסֵף אָמַר אֶל־אֶחֱיָה נָאֵת עָשׂוּ טָעַל אֶת־פְּעִירְכֶם  
 18 וּלְכִי־בָאוּ אֶרֶצָה כְּנָעַן׃ וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־בְּרִיתְכֶם וּבָאוּ אֵלָי  
 19 וְאֶתְנֶה לָכֶם אֶת־טִיֵּב אֶרֶץ מִצְרָיִם וְאֶכְלוּ אֶת־חֶלֶב הָאֶרֶץ׃ וְאִתָּה  
 אֶחֱיָה נָאֵת עָשׂוּ קְחוּ־לָכֶם מֵאֶרֶץ מִצְרָיִם עֲגֻלֹת לִטְפָּחֶם וְלְנִשְׂיָוֵם  
 כ וּנְשָׁאתֶם אֶת־אֲבִיכֶם וּבָאֲתֶם׃ וְעֵינֵיכֶם אֲלִיתְהֶם עַל־פְּלִיכֶם כִּי־טוֹב כָּל־  
 21 אֶרֶץ מִצְרָיִם לָכֶם הִנֵּה׃ וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיָּמֶן לָהֶם יוֹסֵף  
 22 עֲגֻלֹת עַל־פִּי פְרֹעָה וַיָּתֶן לָהֶם צֶדֶה לַחֲרָף׃ לְכָלֶם נָתַן לָאִישׁ חֲלָפוֹת  
 23 שְׂמֻלֹת וּלְבְנוֹמֵן נָתַן שְׁלֹשׁ מֵאוֹת פָּסָה וְחֲמִשׁ חֲלָפֹת שְׂמֻלֹת׃ וּלְאָבִיו  
 שְׁלֹשׁ מֵאוֹת עֲשָׂרָה חֲמֻזִּים נְשָׂאִים מְטוֹב מִצְרָיִם וַעֲשׂוּ אֶת־כָּל־נְשָׂאת  
 24 בָּר וּלְהֶם וּמִזֵּין לְאָבִיו לַחֲרָף׃ וַיִּשְׁלַח אֶת־אָחִיו וּבָנָיו וַיֹּאמֶר אֲלֵהֶם  
 כה אֲלִיתְרַגְּזוּ בְּחֶרֶף׃ וַיַּעֲלֵי מִמִּצְרָיִם וַיְבָאֵל אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אֲבִיהֶם׃  
 26 וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִירָהוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיִּפְגַּע  
 27 לְבֹו כִּי לֹא־הָאֵמִין לָהֶם׃ וַיַּדְּבֵרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר  
 אֲלֵהֶם וַיִּקְרָא אֶת־הָעֲגֻלֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֹׂאת אִתּוֹ וַתִּחַי רֹוֹחַ  
 28 יַעֲקֹב אֲבִיהֶם׃ וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנִי חַי אֲלֵכָה וְאָרְאֶנּוּ  
 בְּטָרָם אָמוֹת׃

CHAPTER XLVI. מו

א וַיִּסַּע יִשְׂרָאֵל וּכְלִיאֲשֶׁר־לוֹ וַיָּבֹא בְּאֶרֶץ שֹׁבַע וַיַּזְבַּח זִבְחִים לֵאלֹהֵי  
 2 אָבִיו וַיַּחֲקֵ׃ וַיֹּאמֶר אֱלֹהִים׃ לְיִשְׂרָאֵל בְּמִרְצָת הַלְּיָלָה וַיֹּאמֶר יַעֲקֹב׃  
 3 יַעֲקֹב וַיֹּאמֶר הִנֵּנִי׃ וַיֹּאמֶר אֲנִכִּי הֵאֵל אֱלֹהֵי אָבִיךָ אֲלִיתִירָא מִרְּחַה  
 4 מִצְרָיִמָה פִּיר־לָגוּי קְרוֹל אֲשִׁימָךְ שָׁם׃ אֲנִכִּי אֲבִד עֲמָךְ מִצְרָיִמָה

וְאָנֹכִי אֵעֱלֶה גַם־עִלָּה וְיוֹסֵף לִשְׁתִּית קָדוֹ עַל־עֵינָיָהּ : וַיָּקָם וַיַּעֲקֹב מִבְּאֵר הַ  
 שָׁבַע וַיֵּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־נַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם וְאֶת־נְשֵׁיהֶם  
 בַּעֲגֻלֹת אֲשֶׁר־שָׁלַח פָּרָעָה לְשֹׂאת אֹתוֹ : וַיָּקָמוּ אֶת־מִקְנֵיהֶם וְאֶת־  
 כֻּשֵׁם אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרָיִם וַיַּעֲקֹב וְכָל־זֶרְעוֹ  
 אִתּוֹ : בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֵיהֶם וּבָנֹת בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אִתּוֹ 7  
 מִצְרָיִם : פ

### III. THE TEN COMMANDMENTS, *Exodus* 20 : 1–21.

וַיִּדְבֹּר אֱלֹהִים אֶת בְּלִיַּדְדָּבָרִים הָאֵלֶּה לֵאמֹר : ס אֲנֹכִי א  
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבְּרִית עֲבָדִים : לֹא־  
 יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי : לֹא־תַעֲשֶׂה־לָּךְ פֶּסֶל וְכָל־תְּמוּנָה  
 אֲשֶׁר בַּשָּׁמַיִם , מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתְחַת וְאֲשֶׁר בַּמַּיִם , מִתַּחַת  
 לָאֶרֶץ : לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל  
 קָדָשׁ פָּקֹד עֵין אֲבֹת עַל־בָּנִים עַל־שְׁלֹשִׁים וְעַל־רַבָּעִים לְשָׁנָאִי : וַעֲשֵׂה  
 חֹסֶד לְאֵלֶּפִים לְאַהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתַי : ס לֹא תֵשֵׂא אֶת־שִׁבַּח־  
 יְהוָה אֱלֹהֶיךָ לְשׁוֹא כִּי לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר־יוֹשֵׁא אֶת־שִׁמּוֹ  
 לְשׁוֹא : פ זְכֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ : שֵׁשֶׁת יָמִים תַּעֲבֹד  
 וַעֲשֵׂיתָ כָּל־מְלָאכָתְךָ : וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה  
 כָּל־מְלָאכָה אֲתָהּ , וּבִנְיָן־וּבְנוֹתָ עֲבָדָה נְאֻמָּתָהּ וּבְהִמָּתָהּ וְגֵרָה אֲשֶׁר  
 בְּשַׁעְרֶיהָ : כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם  
 וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת  
 וַיְקַדְּשֵׁהוּ : ס כָּבֹד אֶת־אֲבִיךָ וְאֶת־אִמְךָ לְמַעַן בָּרַכְךָ וְיִמְלִיךָ  
 עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ : ס לֹא תִרְצַח :  
 ס לֹא תִנָּאֶה : ס לֹא תִגְנֹב : ס לֹא תִחַמֵּד בֵּית רֵעֶךָ  
 לֹא־תִחַמֵּד אִשְׁתִּי רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרֹךְ וְחִמְלֹךְ וְכָל אֲשֶׁר לְרֵעֶךָ :  
 ס וְכָל־הֵעָם רֵאשִׁים אֶת־הַקֹּדֶלֶת וְאֶת־הַלְּפִידִם וְאֵת קוֹל הַשֹּׁפָר  
 וְאֶת־הַחֹר עֵשֶׂן וְנִרָא הָעָם וַיִּלָּעוּ וַיַּעֲמִדוּ מִרְחָק : וַיֹּאמְרוּ אֶל־מֹשֶׁה  
 הִבְרָאֵתָה עִמָּנוּ וְנִשְׁמָעָה וְאֶל־יְדִבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת : וַיֹּאמֶר  
 מֹשֶׁה אֶל־הָעָם אֱלֹהֵיכֶם אֱלֹהֵי־יִשְׂרָאֵל כִּי לִבְעֹבוֹר נָסוּת אֹתְכֶם בָּא הָאֱלֹהִים  
 וּבְעֹבוֹר תִּהְיֶה וְרָאִיתִי עַל־פָּנֶיכֶם לְבַלְתִּי תַחֲטְאוּ : וַיַּעֲמִד הָעָם מִרְחָק  
 וּמֹשֶׁה נָגַשׁ אֶל־הָעֶרְשֶׁל אֲשֶׁר־שָׁם הָאֱלֹהִים :

IV. THE LIFE OF SAMSON, *Judges* 13–16.

## CHAPTER XIII. יג

א ויסיפו בני ישראל לעשות הרע בעיני יהוה ויתנם יהוה ביד-  
 2 פלשתים ארבעים שנה : ויהי איש אחד מצרעה משפחת  
 3 הדני ושמו מנחם ואשתו עקרה ולא ילדה : ויבא מלאך-יהוה אל-  
 האשה ויאמר אליה הנה-נא את-עקרה ולא ילדת והרית וילדת בן :  
 4 והיה שם-הבן שמשון וא-לתשתי בן ושכר וא-לתאכלי פליטמא : כי  
 הן הן הן וילדת בן ומורה לא-נעלה על-ראשו כרינור אלהים יהוה  
 6 הנער מן-הבטן והוא נחל להושיע את-ישראל מיד פלשתים : ותבא  
 האשה ותאמר לאישה לאמר איש האלהים בא אלי ומראהו כמראה  
 מלאך האלהים נראה מאד ולא שאלתיהו ארמיה הוא וא-תשמו  
 7 לא-הגיד לי : ויאמר לי הן הן הן וילדת בן ועתה אלתשתי בן  
 ושכר וא-לתאכלי פליטמא כרינור אלהים יהוה הנער מן-הבטן  
 8 עדינן מותו : ונעטר מנחת אלהיה ויאמר בי אדוני איש  
 האלהים אשר שלחת יבוא-נא עוד אלינו ויורנו מה-נעשה לפני  
 9 ה' יי' : וישמע האלהים בקול מנחם ויבא מלאך האלהים עוד אל-  
 האשה והיא יושבת בשדה ומנחת אישה אין עמה : ותמהר האשה  
 ותדן ותגד לאישה ותאמר אליו הנה נראה אלי איש אשר-בא  
 11 ביום אלו : נקם ונלך מנחת אחרי אשתו ויבא אלהאיש ויאמר  
 12 לו האתה האישה אשר-דברת אליה-אשה ויאמר אני : ויאמר מנח  
 13 עתה יבא דבריה מה-יהיה משפט הנער ומעשהו : ויאמר מלאך  
 14 יהוה אל-מנח מכל אשר-אמרתי אליה-אשה תשמר : מכל אשר-יצא  
 מפיך ה' לא תאכל ונגן ושכר אלתשת ופליטמא אלתאכל כל  
 ט אשר-צויתיה תשמר : ויאמר מנח אל-מלאך יהוה נעצה-נא אותך  
 16 ונעשה לפניך גדי עזים : ויאמר מלאך יהוה אל-מנח אס-תעצני  
 לא-אכל פלחמה ואס-תעשה עליה ליהוה תעלה פי לא-יודע מנח  
 17 כי-מלאך יהוה הוא : ויאמר מנח אל-מלאך יהוה מי שמה כרינור  
 18 דבריה וכבר-היה : ויאמר לו מלאך יהוה למה זה תשאל לשמי  
 19 יהי פלאי : ויקח מנח את-גדי העזים וא-תהמנהו ונעל על-  
 כ הציר ליהוה ומפלא לעשות ומנח ואשתו ראים : ויהי בעלות  
 הלהב מעל המזבח השמימה ונעל מלאך-יהוה בלהב המזבח

21 ומנות ואשתו ראים ויפלו על-פניהם ארצה: ולא-נסה עוד מלאך  
 יהוה להראה אל-מנות ואל-אשתו אז נסע מנות כירמלאך יהוה  
 22 היא: ויאמר מנות אל-אשתו מות נמות כי אל-הים ראוינו: ויאמר  
 23 לו אשתו לו חפץ יהוה להמיתני לא-לקח מידני עליה ומנחה ולא  
 24 הראני את-כל-אלה וכעת לא השמיעני קצאת: ותלך האשה בן  
 ותקרא את-שמו שמשון וינקל הנער ויברכהו יהוה: ויחל נוח כה  
 יהוה לשמו במתה-הה בן צרעה ובן אשתאל:

## CHAPTER XIV. יד

2 נגרד שמשון תמנחה ויגא אשה בתמנחה מבנות פלשתים: ויזל  
 ויגל לאביו ולאמו ויאמר אשה ראיתי בתמנחה מבנות פלשתים  
 3 ועתה קחתי-אותה לי לאשה: ויאמר לו אביו ואמו האין בבנות  
 אחיה ובכל-עמי אשה כראתה הולך לקחת אשה מפלשתים הערלים  
 4 ויאמר שמשון אל-אביו איתה קח-לי כיהיא נשרה בעיני: ואביו  
 ואמו לא נדעו כי מיהו היא כראתה היא כראתה היא מבפלתם ובשת  
 5 היתה פלשתים משלים בישראל: ונגרד שמשון ואביו ואמו תמנחה  
 6 ויבא אל-עדר-פרמי תמנחה ויהוה פסיר אריות שאג לקראתו: ותצלח  
 7 עליו בית יהוה וישפעהו פסע הגדי ומאומה אין בגדו ולא הגיד  
 8 לאביו ולאמו את אשר עשה: ונגרד וינדבר לאשה ותישר בעיני  
 9 שמשון: ויגב מימים לקחתה ויגר לראות את מפלת הארנה והיה  
 10 עדת דברים בגנות הארנה ודבש: ויבדח אל-כפיו ויגלח הלחץ  
 11 ואכל ויגלח אל-אביו ואל-אמו ויתן להם ויאכלו ולא-הגיד להם כי  
 12 מנות הארנה רדה הדבש: ונגרד אביו אל-האשה ויזעש שם  
 13 שמשון משתה כי כן יעשו הבחורים: ויהי כראותם אותו וינקחו  
 14 שלשים מהלים ונקחו אתו: ויאמר להם שמשון אחוזה-נא לכם  
 15 חידה אם-תגד תגידה אותה לי שבעת ימי המשתה ומצאתם ונתתי  
 16 לכם שלשים סדילים ושלשים חלפות בגדים: ואם-לא תוכלו להגיד  
 17 לי ונתתם אתם לי שלשים סדילים ושלשים חלפות בגדים ויאמרו  
 18 לו חידה חידתה ונשמעה: ויאמר להם מהאכל יצא מאכל ומשז  
 19 יצא מתוך ולא יכלי להגיד החידה שלשת ימים: ויהי ביום  
 20 השביעי ויאמרו לאשת-שמשון פתי את-אישך ויגד-לנו את-החידה  
 21 פן-נשרה אותך ואת-בית אביו באש הלגרשנו קראתם לנו הלא:

16 ותבך אשת שמשון עליו ותאמר רקשנאתני ולא אהבתני החרדה  
 חדרתה לבני עמי ולי לא החרדה ונאמר לה הנה לאבי ולאמי לא  
 17 החרתני ונקח אגיד: ותבך עליו שבעת הימים אשר הנה להם המשטה  
 ויהי ביום השביעי ונודד לה כי הציננתהו ותגד החרדה לבני  
 18 עמה: ונאמרו לו אנשי העיר ביום השביעי בטורם ובא החרסה  
 מיהמיתיק מדבש ומה עז מארי ונאמר להם למה חרשם בעגלת  
 19 לא מצאתם חידתי: ותצלח עליו רומ וחרה ויגרד אשקליו ונקח  
 מהם שלשים איש ונקח אתחליצולם ויתן החליפות למגירי  
 כ החרדה ויתר אפו ונגל בית אביהו: ותהי אשת שמשון למרעהו  
 אשר רעה לו:

## CHAPTER XV. טו

א ויהי מקמים בימי קציריחשים ויפקד שמשון אתאשתו בבני עזים  
 2 ונאמר אבא אלהי אלהי החרדה ולא ידענו אביה לבוא: ונאמר  
 אביה אמר אמרת כי שגא שגאתה ואתננה למרעה הלא אחותה  
 3 הקטנה טובה מפנה תהיגא לה תחתיה: ונאמר להם שמשון  
 4 נקיתי הפעם מפלשתים פיעשה אני עמים רעה: ונקח שמשון וילכד  
 שלש מאות שיעלים ונקח לפדים ונפן זנב אלזנב וישם לפיד  
 ה אהר בידשני הזנבות בתוך: ונבער אש בלפידים וישלח בקמות  
 6 פלשתים ונבקר מנהיש ונדרקמה ונדרפרם וית: ונאמרו פלשתים  
 מי עשה זאת ונאמרו שמשון חתן התמלי כי לקח אתאשתו  
 ויתנה למרעהו ונקלו פלשתים וישרפו אותה ואתאביה באש:  
 7 ונאמר להם שמשון אסתששין קזאת כי אסתנקמתי בכם ואחר  
 8 אחלה: ונה איתם שוק עליה מכה גדולה ויגרד וישב בסעור כלע  
 9 שיטם: ונקלו פלשתים ויחני בוחרה וננטשו פלתי: ונאמרו  
 איש וחרדה למה עליהם עלינו ונאמרו לאסור אתשמשון עלינו  
 11 לנשות לו כאשר עשה לנו: ויגרדו שלשת אלפים איש מיהודה אל  
 סעור כלע שיטם ונאמרו לשמשון הלא נדעת כימשלים בנז פלשתים  
 ומהזאת עשית לנו ונאמר להם כאשר עשו לי כן עשיתי להם:  
 12 ונאמרו לו לאסרת ויגרדו לתתה בידפלשתים ונאמר להם שמשון  
 13 השבע לי פנתפנעין בי אתם: ונאמרו לו לאמר לא פראסר  
 באסרה וינהיה בידם והמת לא נמיתה ונאסרהו בשלחם עבתיים  
 14 תדשים ויגלהו מןהסלע: היאבא עדלתי ופלשתים הריעי לקראתו

וַתַּצֵּלַח עָלָיו רוּחַ יְהוָה וַתַּהֲלִיכֶה הַעֲבָתִים אֲשֶׁר-עַל-זַרְעוֹתָיו כַּפְּשָׁתִים  
 אֲשֶׁר בָּעֲרֵי בָאֵשׁ וַיִּמָּסוּ אֲסִירָיו מֵעַל גִּדְּרוֹ: וַיִּמָּצֵא לַחֲיִי-חֲמֹר טְרִיָּה 10  
 וַיִּשְׁלַח יָרֹל וַיִּקְרָתָהּ וַיִּבְרַדְּהָ אֵלָּה אִישׁ: וַיִּנְאָמֶר שְׁמִשׁוֹן בְּלָחִי הַחֲמֹר 16  
 הַחֲמֹר הַמְּרִתִּים בְּלָחִי הַחֲמֹר הַכִּיתִי אֵלָּה אִישׁ: וַיְהִי כִכְלָתוֹ לַדְּבָר 17  
 וַיִּשְׁלַח הַלָּחִי מִיָּדוֹ וַיִּקְרָא לַמָּקוֹם הַהוּא רֶמֶת לָחִי: וַיִּצְמָא מֵאֹד 18  
 וַיִּקְרָא אֶל-יְהוָה וַיֹּאמֶר אֲתָה נָתַתָּ בְּיַד-עַבְדְּךָ אֶת-הַתְּשׁוּעָה הַגְּדֹלָה  
 הַזֹּאת וַעֲתָה אָמוּת בַּצָּמָא וַנִּפְלָתִי בְּיַד הָעֲרָלִים: וַיִּבְקַע אֱלֹהִים 19  
 אֶת-הַמִּקְתָּשׁ אֲשֶׁר-בְּלָחִי וַיִּצְאֵי מִמֶּנִּי מִיֹּם וַלְשֶׁת וַתִּשָּׁב רֹחוֹ וַיְהִי  
 עֲלֵיָּו קָרָא שְׁמָה עֵין הַקּוֹרָא אֲשֶׁר בְּלָחִי עַד הַיּוֹם הַזֶּה: וַיִּשְׁפֹּט 20  
 אֶת-יִשְׂרָאֵל בְּיָמֵי פִלְשְׁתִּים עֶשְׂרִים שָׁנָה:

## CHAPTER XVI. יו

וַיִּבְקַע שְׁמִשׁוֹן עֲתָתָה וַיִּבְרַא-שָׁם אִשָּׁה זֹלָה וַיָּבֵא אֶלֶיהָ: לַעֲזָתִים א 2  
 בָּא שְׁמִשׁוֹן הָיָה וַיִּסְבִּי וַיִּאָּרְבוּ-לּוֹ כְּלִי-הַלִּילָה בְּשַׁעַר הָעִיר וַיַּתְּהַרְשֵׁי  
 כְּלִי-הַלִּילָה לֵאמֹר עַד-אִזֹּר הַבָּקָר וַהֲרִגְנָהּ: וַיִּשָּׁבֵב שְׁמִשׁוֹן עַד-הָצִי 3  
 הַלִּילָה וַיָּקָם בַּהֲצִי הַלִּילָה וַיִּצְאֵהוּ בְּדִלְתוֹת שַׁעֲרֵי-הָעִיר וַיִּבְשְׁתִּי  
 הַמַּוּזוֹת וַיִּסְעָם עֲסִי-הַבְּרִית וַיִּשָּׁם עַל-כַּתְּפָיו וַיַּעֲלֵם אֶל-רֹאשׁ הָהָר  
 אֲשֶׁר עַל-פְּנֵי חֲבֹרֹן: וַיְהִי אַחֲרֵי-כֵן וַיֵּאָהֵב אִשָּׁה בְּנַחַל שׁוֹרֶק 4  
 וַשְּׁמָה דְּלִילָה: וַיַּעֲלֵי אֶלֶיהָ סָרְנִי פִלְשְׁתִּים וַיֹּאמְרוּ לָהּ פֹּתִי אוֹתוֹ ה 5  
 וַיֹּרְאֵי בְמָה פָתוּ גְדוֹל וּבְמָה נִיכָל לוֹ וַאֲסִרְיָהּ לַעֲזוֹתָיו וַאֲנַחְנוּ  
 נִתְּן-לָהּ אִישׁ אֵלָּה וּמֵאָה כֶּסֶף: וַתֹּאמֶר דְּלִילָה אֶל-שְׁמִשׁוֹן הַגִּידְהָ-נָּא 6  
 לִי בְמָה כָּתוּב גְּדוֹל וּבְמָה תֹאסֵר לַעֲזוֹתָהּ: וַיֹּאמֶר אֶלֶיהָ שְׁמִשׁוֹן אִם- 7  
 נֶאֱסָרְנִי בַשְּׂבָעָה וַתְּרִים לָחִים אֲשֶׁר לֹא-יִחַרְבּוּ וַחֲלִיתִי וַהֲיִיהִי כְּאֶחָד  
 הָאָדָם: וַיַּעֲלוּ-לָהּ סָרְנִי פִלְשְׁתִּים שְׂבָעָה יָתִירִים לָחִים אֲשֶׁר לֹא-יִחַרְבּוּ 8  
 וַתֹּאסֶרְהוּ בָהֶם: וַהֲאֹרֵב יוֹשֵׁב לָהּ בַּחֲדָר וַתֹּאמֶר אֵלָיו פִּלְשְׁתִּים 9  
 עָלֶיךָ שְׁמִשׁוֹן וַיִּנְתֶּק אֶת-יְהוֹתָרִים כְּאֲשֶׁר וַיִּתֶּק פְּתִילֵי-הָעֵרֶת בַּהֲרִיתוֹ  
 אֵשׁ וְלֹא נִדְּעָ כָּתוּב: וַתֹּאמֶר דְּלִילָה אֶל-שְׁמִשׁוֹן הִנֵּה הַתֵּלֶת בִּי 10  
 וַתִּדְּבַר אֵלָיו כְּזָבִים עֲתָה הַגִּידְהָ-נָּא לִי בְמָה תֹאסֵר: וַיֹּאמֶר אֶלֶיהָ 11  
 אִם-אֲסֹר נֶאֱסָרְנִי בַעֲבָתִים חֲדָשִׁים אֲשֶׁר לֹא-נִעֲשֶׂה בָהֶם מִלֵּאכָה  
 וַחֲלִיתִי וַהֲיִיתִי כְּאֶחָד הָאָדָם: וַיִּתֶּק דְּלִילָה עֲבָתִים חֲדָשִׁים וַתֹּאסֶרְהוּ 12  
 בָּהֶם וַתֹּאמֶר אֵלָיו פִּלְשְׁתִּים עָלֶיךָ שְׁמִשׁוֹן וַהֲאֹרֵב יוֹשֵׁב בַּחֲדָר וַיִּנְתֶּקֶם 13  
 מֵעַל זַרְעוֹתָיו כָּתוּב: וַתֹּאמֶר דְּלִילָה אֶל-שְׁמִשׁוֹן עַד-הָעַתָּה הַתֵּלֶת בִּי

ותדבר אל כלבים חזקים כי במה תאסר ותאמר אליה אסתארגי  
14 את־שבע מחלפות ראשי עם־המסכת: ותתקל בידך ותאמר אליו  
פלשתים עליה שמשון ויוקץ משנתו ונסע את־היתד הארג ואת־  
15 המסכת: ותאמר אליו איה תאמר אהבתיה ולבה אין אתי זה  
16 שלש פעמים התלת פי ולא־הגדת לי במה פתח גדול: ויהי כ־  
17 הציקה לו בדבריה פליחנים ותאצבהו ותקצר נפשו למות: ויגדר  
לה את־קללבו ותאמר לה מורה לא־עלה על־ראשי כ־נזיר אלהים  
אני מבטן אמי אם־גלחתיו וסר ממני כחי וחלתי והיותי ככל־  
18 האדם: ותרא דלילה כ־הגיד לה את־קללבו ותשלח ותקרא לסרגי  
פלשתים לאמר עלי הפעם כ־הגיד לה את־קללבו ועלו אליה סרגי  
19 פלשתים ונעלו חכסח בידם: ותושטה על־ברכיה ותקרא לאיש  
ותנלח את־שבע מחלפות ראשו ותחל לענותו וגסר כחו מעליו:  
20 ותאמר פלשתים עליה שמשון ויוקץ משנתו ויאמר אצא כפעם  
21 בפעם ואנצור והיא לא ידע כי יהיה סר מעליו: ויאתוהו פלשתים  
וינקרו את־עיניו ויורידו אתו שזרה ונאסרוהו בפחשתים ויהי טוהן  
22 בבית האסירים: ויחל שער־ראשו לצמח כאשר גלח: וסרגי  
23 פלשתים נאספו לזבח זבח־גדול לדגון אלהיהם ולשמתה ותאמרו  
24 נתן אלהינו בידנו את שמשון אויבנו: וירא אתו העם ויהללו  
את־אלהיהם כי אמרו נתן אלהינו בידנו את־אויבנו ואת מחריב  
25 כה ארצנו ואשר הרבה את־חללינו: ויהי כ־טוב לבם ותאמרו קראו  
לשמשון וישחקלנו ונקראו לשמשון מבית האסירים ויצחק לפניהם  
26 ונעמידו אותו בין העמודים: ויאמר שמשון אליהנער המחזיק  
בידך תצית אותי והימשני את־העמודים אשר הבית נכון עליהם  
27 ואשקן עליהם: והבית מלא האנשים והנשים ושמה כל סרגי פלשתים  
28 ועליהם כשלשת אלפים איש ואשה הראים בשחוק שמשון: ונקרא  
שמשון אליהוה ויאמר אנני יהוה זכרני לא וחזקני לא אה הפעם  
29 הנה האלהים ואקמה נקם־אחת משתי עיני מפלשתים: וילפת  
שמשון את־שני עמודי התווך אשר הבית נכון עליהם ויסמך עליהם  
30 אחד בימיו ואחד בשמאלו: ותאמר שמשון תמות נפשי עם־פלשתים  
וגם בלתי ויפל הבית עליהסרגים ועל־כל־העם אשר־בו ויהיו המתים  
31 אשר־המית במותו רבים מאשר המית בחייו: ויגדו אחיו וכל־בית  
אביה וישאו אתו ונעלו ונקברו אותו בין צרעה ובין אשתאיל  
בקבר מנוח אביו והוא שפט את־ישראל עשרים שנה:

16. v. ה' רפה 18. v. ל' ק' 21. v. האסירים ק' 25. v. כטיב ק' האסירים ק'

26. v. והמשני ק' 28. v. ה' רפה

## V. DAVID AND GOLIATH, 1 Samuel 17.

- וַיֵּאָכְפוּ פְּלִשְׁתִּים אֶת־מַתְנֵיהֶם לַמִּלְחָמָה וַיֵּאָכְפוּ שׁוֹכָה אֲשֶׁר לַיהוָה  
 וַיִּנְחֲנוּ בֵּין־שׁוֹכָה וּבֵין־זָקָה בְּאַפְסֵי דָמַיִם׃ וַיֵּשְׂאוּ וְאִישׁ־יִשְׂרָאֵל נֶאֱכָפוּ  
 וַיִּהְיוּ בַּעֲמֹק הָאֲלָה וַיִּנְזְרוּ מִלְחָמָה לַקְרָאת פְּלִשְׁתִּים׃ וּפְלִשְׁתִּים  
 לַמָּדִים אֶל־הַקָּהָל מִזֶּה וַיִּשְׂרָאֵל לַמָּדִים אֶל־הַקָּהָר מִזֶּה וַיִּהְיוּ בֵּין־הֶם׃  
 וַיֵּצֵא אִישׁ־הַבָּיִת מִמִּתְנֵי פְלִשְׁתִּים עֹלֶת שָׁמֶן מִגֶּת גִּבְהוֹ שֵׁשׁ אַמּוֹת  
 הָזָרָה׃ וְכִי־בַע הַשֶּׁשֶׁת עֲלִירָאֲשׁוֹ וְשִׁרְיוֹן קָשָׁקְשִׁים הָיָה לְבוּשׁ וּמִשְׁקַל  
 הַשִּׁרְיוֹן הַמִּשְׁתָּאֲלָפִים שְׁקָלִים נְחֹשֶׁת׃ וּמִצָּהָת נְחֹשֶׁת עֲלִירָנָיו  
 וְכִידוֹן נְחֹשֶׁת בֵּין כַּתְּפָיו׃ וְחֶזֶן חֲזִיתוֹ כַּמּוֹר אֲרָגִים וְלַחֲבַת חֲזִיתוֹ  
 שֶׁש־מֵאִית שְׁקָלִים בְּרָזָל וְנִשָּׂא הַצָּהָה הַלֵּךְ לַפָּנָיו׃ וַיַּגִּיד וַיִּקְרָא  
 אֶל־מַעֲרֹקֵת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תֵּצְאוּ לַעֲרֹךְ מִלְחָמָה הַלְוֹ  
 אֲנִי הַפְּלִשְׁתִּי וְאַתֶּם עֹבְדִים לְשָׂאֵל בְּרוּי־לָכֶם אִישׁ וְנָהָר אֵלָיו׃ אִם־  
 יוֹכֵל לַחֲלָתָם אֶתִּי וַיִּהְיוּ לָכֶם לַעֲבָדִים וְאִם־אֲנִי אֵי־כָל־  
 וַיִּחַלְתִּי וַיִּהְיוּ לָנִי לַעֲבָדִים וְשַׁבְדָּתָם אֶתְּנוּ׃ וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי  
 הַרְפָּתִי אֶת־מַעֲרֹקֵת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּנְדָּלִי אִישׁ וַיִּלְחָמָה וַיָּחַד׃  
 וַיִּשְׁמַע שָׂאוֹל וְכָל־יִשְׂרָאֵל אֶת־דִּבְרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיַּחֲתִּי וַיִּקְרָא  
 מֵאֹד׃ וַיִּדְרֹךְ בְּרָאִישׁ אֶפְרָתִי הַיָּה מִבֵּית לָחֶם יְהוּדָה וּשְׁמוֹ  
 דָּוִד וְלֹו שְׁמֵהּ בָּנִים וְהָאִישׁ פִּימִי שָׂאוֹל זָכָן בָּא בְּאַנְשִׁים׃ וַיִּלְכֹּד  
 שְׁלֹשֶׁת בְּנוֹתָיו הַגְּדֹלִים הָלָכּוּ אַחֲרֵי־שָׂאוֹל לַמִּלְחָמָה וְשֵׁם׃ שְׁלֹשֶׁת  
 בָּנָיו אֲשֶׁר הָלָכּוּ בַּמִּלְחָמָה אֵלִיָּאב הַבְּכוֹר וּמִשְׁלֵהוּ אַבִּירָדָב וְהַשְּׁלִשִׁי  
 שִׁמְהָ׃ וַיִּדְרֹךְ הָיָה הַקָּנָן וּשְׁלֹשָׁה הַגְּדֹלִים הָלָכּוּ אַחֲרֵי שָׂאוֹל׃ וַיִּדְרֹךְ  
 הַלֵּךְ וְשָׁב מִגֵּל שָׂאוֹל לָרְעוּת אֶת־צֹאן אָבִיו בֵּית־לָחֶם׃ וַיַּגֵּשׁ הַפְּלִשְׁתִּי  
 הַשָּׁמָיִם וְהַעֲרָב וַיִּתְנַצֵּב אַרְבָּעִים יוֹם׃ וַיֹּאמֶר דָּוִד לְדָוִד בֶּנוֹ קָחֵנָּה  
 לְאַחִיהָ אִיפֹת הַקָּלִיָּא הַיָּה וְשָׂרָה לָהֶם הַיָּה וְהִקְנֵן הַמִּתְנָה לְאַחִיהָ׃  
 וְאֵת עֲשֶׂרֶת חֲרוּצֵי הַחֶלֶב הָאֵלֶּה תָּבוֹא לָשֹׁר הָאֵלֶּה וְאֶת־אַחִיהָ תַּפְקֹד  
 לְשָׁלִים וְאֶת־עֲרֹבָתָם תַּקַּח׃ וְשָׂאוֹל וְהָמָה וְכָל־אִישׁ יִשְׂרָאֵל בַּעֲמֹק  
 הָאֲלָה נִלְחָמִים עִם־פְּלִשְׁתִּים׃ וַיִּשְׁלַח דָּוִד בַּבֶּקֶר וַיִּשֶׁשׁ אֶת־הַצֹּאן  
 עֲלִישְׁמֹר וַיִּשָּׂא וּלְהָךְ פֶּאֶשֶׁר צִיָּהּ וְשֵׁי וַיָּבֹא הַמַּעֲקֹלָה וַיַּחֲזִיל הַיָּצֵא  
 אֶל־הַמַּעֲרָכָה וְהָרָעוּ בַּמִּלְחָמָה׃ וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים מַעֲרָכָה  
 לַקְרָאת מַעֲרָכָה׃ וַיִּשֶׁשׁ דָּוִד אֶת־הַפָּלִים מַעֲלָיו עֲלִיָּה שׁוֹמֵר הַפָּלִים  
 וְהָרָץ הַמַּעֲרָכָה וַיָּבֹא וַיִּשָּׂאֵל לְאַחִי לְשָׁלִים׃ וְהָיָה מִדְּבַר עָפָם  
 וַיִּהְיֶה אִישׁ הַבָּיִת עוֹלָה עֹלֶת הַפְּלִשְׁתִּי שָׁמֶן מִגֶּת מִמַּעֲרֹקֵת פְּלִשְׁתִּים



24 וַיִּדְבֹר בַּדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע דָּוִד : וְכָל אִישׁ יִשְׂרָאֵל בְּרֹאוֹתָם  
 כֹּה אֶתְּהַאֲשִׁי וַיִּלְכְּדוּ מִפְּלֹי וַיִּירָאֻּ מְאֹד : וַיֹּאמֶר , אִישׁ יִשְׂרָאֵל הִרְאִיתֶם  
 הָאִישׁ הַעֲלֶה הַזֶּה כִּי לַחֲרָה אֶת־יִשְׂרָאֵל עֲלֶה וְהָיָה הָאִישׁ אֲשֶׁר־נִלְכְּדוּ  
 בְּעֶשְׂרֵנִי , הַמֶּלֶךְ , עָשָׂר גִּדּוֹל וְאֶת־בֶּתֹא וְתִקְדְּלוּ וְאֵת בֵּית אָבִיו וַעֲשֵׂה  
 26 תַּעֲשִׂי בְּיִשְׂרָאֵל : וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הַלְּמָדִים עִמּוֹ לֵאמֹר  
 מִה־עָשִׂה לָּאִישׁ אֲשֶׁר נִכְּלָה אֶת־הַפְּלִשְׁתִּי הַזֶּה וְחָסִיר תִּרְפָּה מִעַל  
 יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הַזֶּה הַזֶּה כִּי תִחַר מִצְרָכּוֹת אֱלֹהִים תִּהְיֶה :  
 27 וַיֹּאמֶר לוֹ הָעָם בַּדְּבָר הַזֶּה לֵאמֹר כֹּה נַעֲשֶׂה לָאִישׁ אֲשֶׁר נִכְּלָה :  
 28 וַיִּשְׁמַע אֱלִיאֵב אֶת־וֹ הַגִּדּוֹל בַּדְּבָרוֹ אֶל־הָאֲנָשִׁים וַיַּחֲרִיצֵהוּ אֱלִיאֵב  
 בְּדָוִד וַיֹּאמֶר , לְמַה־זֶּה נִרְדַּת וְעַל־מִי נִשְׁתַּת מַעַס הַצֹּאן הַזֶּה  
 בַּמִּדְבָּר אֲנִי נִרְעֵתִי אֶת־זִרְזִיָּה וְאֵת רֹעַ לִבְנָה כִּי לְמִצֵּן רְאוֹת  
 29 הַמִּלְחָמָה נִרְדַּת : וַיֹּאמֶר דָּוִד מִה עָשִׂיתִי עִתָּה הַלּוֹא דָּבָר הָיָה :  
 ל וַיֹּסֵב מֵאֲזִלוֹ אֶל־מִיל אַחֵר וַיֹּאמֶר בַּדְּבָר הַזֶּה וַיִּשְׁבְּהוּ הָעָם דָּבָר  
 31 בַּדְּבָר הַרְאִישׁוֹן : וַיִּשְׁמַעֵל הַדְּבָרִים אֲשֶׁר דָּבָר דָּוִד וַיַּגִּדוּ לַכֹּהֵן־שָׂאוֹל  
 32 וַיִּקְרָאֻהוּ : וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל אֶל־נִפְל לִב־אָדָם עָלָיו עֲבַדְתָּ וְלָךְ  
 33 וַיִּלָּחֶם עִם־הַפְּלִשְׁתִּי הַזֶּה : וַיֹּאמֶר שָׂאוֹל אֶל־דָּוִד לֹא תוֹכֵל לָלֶכֶת אֵלַי  
 הַפְּלִשְׁתִּי הַזֶּה לַחֲלָתָם עִמּוֹ כִּי־נָעַר אָתָּה וְהָיָה אִישׁ מִלְחָמָה מִנְּעָרָיו :  
 34 וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל רָעָה הִנֵּה עֲבַדְתָּ לְאָבִיו בַּצֹּאן וְכֹה הָאֵרֶל  
 לֹה וְאֶת־הַחֹלֵב וְנָשָׂא זֶה מִה־עֲדָר : וְהָאֲנָחִי אֲחֵרָיו וְהַכְתִּיו וְהַעֲלֵתִי מִפְּנֵי  
 36 וַיָּקָם עָלָיו וַיַּחֲזִקְתִּי בַזְּקָלוֹ וַיַּחֲבִיתִיו וַיַּחֲמִיתִיו : גַּם אֶת־הָאֲדָמִי גַם־  
 הַחֹלֵב הִנֵּה עֲבַדְתָּ וְהָיָה הַפְּלִשְׁתִּי הַזֶּה לַחֲבֵל הַזֶּה פֶּאֶתְךָ מִחֵם כִּי תִחַר  
 37 מִעֲרֹכֶת אֱלֹהִים תִּהְיֶה : וַיֹּאמֶר דָּוִד וְהָיָה אֲשֶׁר הַצִּלֵּי מִיַּד  
 הָאֵרֶל וּמִיַּד הַחֹלֵב הָיָה וַיִּצִּילֵנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה ○ וַיֹּאמֶר  
 38 שָׂאוֹל אֶל־דָּוִד לֵךְ וַיְהִי־הָיָה עִמָּךְ : וַיַּלְבֵּשׁ שָׂאוֹל אֶת־דָּוִד מִפְּנֵי  
 39 וַיַּתֵּן קֶרֶב נְחֹשֶׁת עַל־רַאשׁוֹ וַיַּלְבֵּשׁ אֹתוֹ שָׂרִיזֹן : וַיַּחֲזֵק דָּוִד אֶת־  
 תַּרְבּוּז מִעַל לְמַחֲיו וַיֵּאֵל לָלֶכֶת כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שָׂאוֹל  
 מ לֹא־אֵיכָל לָלֶכֶת בְּאֵלֶּה כִּי לֹא נָסִיתִי וַיִּסָּרֵם דָּוִד מִעָלָיו : וַיָּקָם מִקְלָו  
 בְּיָדוֹ וַיַּחֲרִיצֵהוּ הַמִּשְׁחָה חֲלָקִי אֲבָנִים , מִן־הַחֲחַל וַיִּגְשֵׁם אֹתָם בְּכָלִי  
 41 הָרִשִׁים אֲשֶׁר־לּוֹ וַיִּבְלַקְטֵם וַיַּקְלָעוּ בְּדָוִד וַיִּגֶשׁ אֶל־הַפְּלִשְׁתִּי : וַיִּלָּךְ  
 42 הַפְּלִשְׁתִּי הַלֵּךְ וַקְרַב אֶל־דָּוִד וְהָאִישׁ נָשָׂא הַצֹּהַ לְפָנָיו : וַיַּבִּט  
 הַפְּלִשְׁתִּי וַיִּרְאֵה אֶת־דָּוִד וַיִּבְזֶהוּ כִּי־הָיָה נָעַר וַאֲדָמָנִי עִם־יָפָה  
 43 מִרְאֵה : וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הַכֵּלֵב אֲנִי כִּי־אַתָּה בֹּא־עָלַי  
 44 בַּמִּקְלֹת וַיִּקְלַל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֱלֹהָיו : וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־

דָּוִד לָבָה אֵלַי וְאַתָּה אֶת־פְּשָׁרְךָ לַעֲוֹה הַשָּׁמַיִם וּלְבַהֲמַת הַשָּׂדֶה :  
וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בַּחֶרֶב וּבַחֲנִית וּבַכִּדְּוֹן <sup>מז</sup>  
וְאֶלְכִי בִּאֲדֹלֶיהָ בָּשָׂם יְהוָה עֲבָאוֹת אֱלֹהֵי מִצְרָאֵל וּשְׂרָאֵל אֲשֶׁר  
חִרְפָּתָהּ : הַיּוֹם הַזֶּה וְסִנְיָהּ יְהוָה בְּדָדִי וְהַחֲתִיחָהּ וַהֲסִרְתִּי אֶת־רֹאשָׁהּ <sup>46</sup>  
מֵעַלְיָהּ וְלַתְּתִי פָגַר מִחַנְתָּהּ פְּלִשְׁתִּים הַיּוֹם הַזֶּה לַעֲוֹה הַשָּׁמַיִם וּלְחַנְתָּ  
הָאָרֶץ וְהַדְּעִי פְלִי־אָרֶץ כִּי גַשׁ אֱלֹהִים לְיִשְׂרָאֵל : וְהַדְּעִי פְלִי־הַקֶּהֱל <sup>47</sup>  
הַזֶּה כִּי־לֹא בַחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה כִּי לַיהוָה הַמִּלְחָמָה וְנִתַּן  
אֲתָכֶם בְּיָדִי : וְהִיחָה כִּי־יָקָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיַּקְרַב לַקְרָאתָ דָּוִד <sup>48</sup>  
וַיִּמָּתֵר דָּוִד וַיַּרְצֵן הַמִּצְרָכָה לַקְרָאתָ הַפְּלִשְׁתִּי : וַיִּשְׁלַח דָּוִד אֶת־יָדָיו <sup>49</sup>  
אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיַּקְלֵעַ וַיָּקֶה אֶת־הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטָּע  
הָאֶבֶן בְּמִצְחוֹ וַיַּפֵּל עַל־פָּנָיו אֶרֶצָה : וַיַּחֲזֹק דָּוִד מִן־הַפְּלִשְׁתִּי בַקְלָע :  
וּבְאֶבֶן וַיָּקֶה אֶת־הַפְּלִשְׁתִּי וַיִּמָּתֵחוּ וַחֲרַב אֵין בְּיַד־דָּוִד : וַיַּרְצֵן דָּוִד <sup>51</sup>  
וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיַּקַּח אֶת־חֲרָבּוֹ וַיִּשְׁלַח מִתַּעֲרָה וַיִּמָּתֵחוּ  
וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאֵהוּ הַפְּלִשְׁתִּים כִּי־מַת גְּבוּרָם וַיִּנָּסוּ : וַיִּקְמוּ <sup>52</sup>  
אֲנָשֵׁי יִשְׂרָאֵל וַיַּהֲרִיחֻהּ וַיִּרְעֻהּ וַיַּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בְּרֹאֲתָהּ גִּיּוֹא  
וְעַד שְׁעָרֵי עֲקָרוֹן וַיַּפֵּלוּ חֲלָלֵי פְלִשְׁתִּים בַּחֶרֶף שְׁעָרִים וְעַד־נֶגֶד <sup>53</sup>  
עֲקָרוֹן : וַיָּשָׁבוּ בְּנֵי יִשְׂרָאֵל מִדִּלֵּק אַחֲרֵי פְלִשְׁתִּים וַיָּשֻׁבוּ אֶת־מַחְנֵיהֶם :  
וַיַּקַּח דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיָּבֵאֵהוּ יְרוּשָׁלַם וְאֶת־כָּלָיו שֵׁם בָּאֵהָלוֹ : <sup>54</sup>  
וַיְכַרְאוֹת שְׂאוֹל אֶת־דָּוִד יָצָא לַקְרָאתָ הַפְּלִשְׁתִּי אָמַר אֶל־אַבְנֵר שֹׂר <sup>מז</sup>  
הַצָּבָא בְּנֵי־מִי־זָה הַנָּעַר אַבְנֵר וַיֹּאמֶר אַבְנֵר כִּי־יָנִיחָהּ הַמֶּלֶךְ אִם־  
יִדְּעָתִי : וַיֹּאמֶר הַמֶּלֶךְ שְׂאֵל אֹתָהּ בְּנֵי־מִי־זָה הָעָלָם : וַיָּשׁוּב דָּוִד <sup>56</sup>  
מִחֲבֹת אֶת־הַפְּלִשְׁתִּי וַיַּקַּח אֹתוֹ אַבְנֵר וַיָּבֵאֵהוּ לַפָּנִי שְׂאוֹל וְרֹאשׁ <sup>57</sup>  
הַפְּלִשְׁתִּי בְּיָדוֹ : וַיֹּאמֶר אֵלָיו שְׂאוֹל בְּנֵי־מִי אֹתָהּ הַנָּעַר וַיֹּאמֶר דָּוִד <sup>58</sup>  
בְּנֵי־עַבְדְּךָ וְשֵׁי בֵית הַלְּחָמִי :

## VI. THE PROPHET ELIJAH, 1 *Kings* 17–19.

### CHAPTER XVII. יז

וַיֹּאמֶר אֱלֹהֵי הַתַּשְׁבִּי מִתַּשְׁבִּי גִלְגָּד אֶל־אַחֲזָב חִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל \*  
אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־יְהִיֶּה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפְנֵי  
דְּבָרִי : וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר : לֵךְ מִזֶּה וּפְגִיעַת לֶךְ קָדְמָה <sup>3</sup>  
וְנִסְתַּרְתָּ בְּנַחַל פְּרִית אֲשֶׁר עַל־פְּנֵי הַיַּרְדֵּן : וְהָיָה מִהַנַּחַל תִּשְׁתָּה וְאִת־  
הָעֹרְבִים אֲנִי־מִי לְכַלְכֶּלָה שֵׁם : וַיֵּלֶךְ וַיַּעַשׂ כְּדִבְרֵי יְהוָה וַיֵּלֶךְ וַיָּשָׁב <sup>4</sup>

6 בַּנְחַל כְּרוֹת אֲשֶׁר עַל־פְּנֵי הַחֶרֶקֶן : וְהַעֲרֹבִים מִבֵּיָאִים לוֹ לֶחֶם וּבָשָׂר  
 7 בַּבֶּקֶר וּלְחֶם וּבָשָׁר בַּעֲרֹב וּמִן־הַנְּחַל יִשְׁתֶּה : וַיְהִי מִקֵּץ יָמָיִם וַיִּיבֹשׁ  
 8 הַנְּחַל כִּי לֹא־יָהָה גֶשֶׁם בְּאֶרֶץ : וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר :  
 9 קִים לָךְ אֶרְפָּתָה אֲשֶׁר לְצִידוֹן וְנִשְׁבַּת שָׁם הַיָּה צִיְחִי שָׁם אִשָּׁה  
 10 אֶלְמָנָה לְכַלְכְּלָהּ : וַיָּקָם , וַיֵּלֶךְ אֶרְפָּתָה וַיָּבֹא אֶל־פֶּתַח הַלִּיר וְהַחַדָּשִׁים  
 11 אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת עֲצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קְהִי־נָא לִי מַעֲשֵׂה  
 12 פֶתֶלֶחַם בְּדֹדִי : וַתֹּאמֶר חִי־יְהוָה אֱלֹהֶיהָ אִם־יִשְׁלַח אִם־יִשְׁלַח כִּי אִם־  
 13 מֵלֹא כְהִלְכָמָה בְּיָד וּמַעֲשֵׂשָׁמָן בַּצִּפְחַת וְהִנֵּלִי מְקַשֶּׁשֶׁת שְׁנָיִם עֲצִים  
 14 וּבָאתִי וְעִשִּׂיתִיהֶל לִי וּלְבָנִי וְאֶכְלֵהוּ וְנִמְתָּנוּ : וַיֹּאמֶר אֵלֶיהָ אֱלֹהֶי  
 15 אֶל־תִּירָאִי בְּאִי עָשִׂי כְדַבְּרָהּ אֲנִי עֲשִׂי־לִי מִשָּׁם עֵתָה קִטְנָה בְּרֹאשְׁנָהּ  
 16 וְהִוצֵאתִי לִי וְלָךְ וּלְבָנְךָ תַעֲשִׂי בְּאֶחָדָהּ : כִּי כֹה אָמַר יְהוָה אֱלֹהֵי  
 17 יִשְׂרָאֵל כִּד הַקָּמַח לֹא תִכְלָה וְצִפְחַת הַשֶּׁמֶן לֹא תִחַסֵּר עַד יוֹם  
 18 תִּהְיוּ יְהוָה גֶּשֶׁם עַל־פְּנֵי הָאָדָמָה : וַתֵּלֶךְ וַתַּעֲשֶׂה כְדַבְּרֵי אֱלֹהֵיהָ וַתֹּאכַל  
 19 הַקָּמַח לִי וּלְבָנִי וְהָיָה אֲשֶׁר דִּבֶּר בְּנִי אֵלֶיהָ : וַיְהִי אֶחָד הַדְּבָרִים  
 20 הָאֵלֶּה הָיָה בְּנֵה אִשָּׁה בְּעֵלַת הַבֵּית וַיְהִי הָלִיר חֲזַק מֵאֹד עַד אֲשֶׁר  
 21 לֹא־יִתְרַחֲבוּ נִשְׁמָה : וַתֹּאמֶר אֶל־אֱלֹהֵיהָ מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים  
 22 בָּאתִי אֵלַי לְהַזְכִּיר אֶת־עֲוֹנִי וְלִהְיוֹת אֶת־בְּנִי : וַיֹּאמֶר אֵלֶיהָ תִּי־לִי  
 23 אֶת־בְּנִי וַיִּקְרָהוּ מַחִיקָה וַיַּעֲלֶהוּ אֶל־הָעֵלֶה אֲשֶׁר־הָיָה יֹשֵׁב שָׁם  
 24 וַיִּשְׁכַּבְהוּ עַל־מִשְׁתּוֹ : וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הָהָם עַל־  
 25 הָאֶלְמָנָה אֲשֶׁר־אֵלַי מִתְּגֹבֵר עָמָה הַרְעוּתָ לְהַמִּית אֶת־בְּנִי : וַיַּחְמֹד  
 26 עַל־הַלֵּל שְׁלֹשׁ פְּעָמִים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי תִשְׁבֵּנָה  
 27 נִפְשִׁי־הַיָּלֵד הַזֶּה עַל־קֶרְבּוֹ : וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלֹהֵיהָ וַתִּשָּׁב נִפְשִׁי־  
 28 הַיָּלֵד עַל־קֶרְבּוֹ וַיְחִי : וַיָּקָח אֱלֹהֵיהָ אֶת־הַיָּלֵד וַיְרִבְהוּ מִן־הָעֵלֶה  
 29 הַבְּיֹתָה וַתִּתְּנֵהוּ לְאִמּוֹ וַיֹּאמֶר אֱלֹהֵיהָ רְאֵי כִי בָנָה : וַתֹּאמֶר הָאִשָּׁה אֶל־  
 30 אֱלֹהֵיהָ עֲתָה זֶה יִדְעָתִי כִּי אִישׁ אֱלֹהִים אַתָּה וַיְדַבֵּר־יְהוָה בְּפִיהָ אֱמֶת :

## CHAPTER XVIII. יח

א וַיְהִי יָמִים רַבִּים וַדְּבַר יְהוָה הָיָה אֶל־אֱלֹהֵיהָ בִּשְׁנָה הַשְּׁלִישִׁית לְאִמּוֹ  
 ב לָךְ הָרָצָה אֶל־אַחֲאָב וְאַתָּה מָטָר עַל־פְּנֵי הָאָדָמָה : וַיֵּלֶךְ אֱלֹהֵיהָ  
 ג לְהִרְאֹת אֶל־אַחֲאָב וְהָרָעַב חֲזַק בְּשָׁמוֹן : וַיִּקְרָא אַחֲאָב אֶל־עֲבָדָיו

14. v. 14. חת קרי. 15. v. 15. היא ק'. ibid. וריא ק'. 20. v. 20. קמץ ב' ק'. 21. v. 21. קמץ ב' ק'.

1. v. 1. הפסוק כי חסא כמנהג האשכנזים.

- אשר על־הפנות ועבדוהי הנה ירא אתיהנה מאד: ויהי בהכרית 4  
 איזבל את נביאי יהנה ויסקה לעבדוהי מאה נביאים ונחביאם  
 חמשים איש במערה וכלכלם להם ומים: ויאמר אחאב אלעבדוהי ה  
 לה בארץ אל־פלימעיני המים ואל כל־נחלים איני: נמצא העיר  
 ונחנה סוס נפרד ולוא נכרית מהבהמה: ויחלקי להם אתהארץ 6  
 לשכר־מה אחאב הלה בדרך אחד לבדו ועבדוהי הלה בדרך־אחר  
 לבדו: ויהי עבדוהי בדרך והנה אליהו לקראתו ויכרהו ויפל 7  
 עלפלו ויאמר האמה זה אדני אליהו: ויאמר לו אני לה אמר 8  
 לאדני הנה אליהו: ויאמר מה חטאתי כראתה נתן את־עבדך 9  
 ביד אחאב להמיתני: הי: והנה אליהו אבי־נש־גוי וממלכה אשר  
 לא־שלח אדני שם לבקשה ואמרו אין והשביע אתיהממלכה ואת־ 10  
 הגוי כי לא ומצאפה: ועתה אתה אמר לה אמר לאדני הנה 11  
 אליהו: והנה אני: אלף מאתה ורוב יהנה: ושאה על־אשר לא־אדע 12  
 וביאתי להגיד לאחאב ולא ומצאף והרגני ועבדך ירא אתיהנה  
 מנצרי: הלא־הגד לאדני את אשר־עשיתי בהרג איזבל את נביאי 13  
 יהנה ואחבא מנביאי יהנה מאה איש חמשים חמשים איש במערה  
 וכלכלם להם ומים: ועתה אתה אמר לה אמר לאדני הנה 14  
 אליהו והרגני: ויאמר אליהו חיי יהנה אבאות אשר עמדתני לפניו 15  
 כי היסם אראה אליו: ויגף עבדוהי לקראת אחאב ויגדלו ויגף 16  
 אחאב לקראת אליהו: ויהי כראות אחאב את־אליהו ויאמר אחאב 17  
 אליו האמה זה עבר ישראל: ויאמר לא עברתי אתישראל כי אם־ 18  
 אתה ובית אביך בעזבכם את־מצנת יהנה ותלף אחרי הפעלים:  
 ועתה שלח קנץ אלי את־פלי־ישראל אליהו הפרמל ואת־נביאי הפעל 19  
 ארבע מאות וחמשים ונביאי האשרה ארבע מאות אכלי שלחן איזבל:  
 וישלח אחאב בכל־בני ישראל ויקפץ אתיהנביאים אליהו הפרמל: 20  
 ויגש אליהו אל־פליהעם ויאמר עד־מתי אתם פסחים על־שתי 21  
 הסעפים אסיהנה האלהים לבי אחליו ואסיהפעל לבי אחריו ולא־  
 עני העם אתו דבר: ויאמר אליהו אליהעם אני נותרתי נביא 22  
 ליהנה לבדי ונביאי הפעל ארבע־מאות וחמשים איש: ויתגדלנו 23  
 שנים פרים ויבחנו להם הפך האחד וינתתהו וישימו עלהעצים  
 ואש לא ושימו ואני אעשה: אתהפך האחד ונתתי עלהעצים ואש 24  
 לא אשים: וקראתם בשם אלהיכם ואני אקרא בשםיהנה והיה

v. 12. קמץ ב' ק

v. 21. הפ' דגושה

v. 5. א' מן בהמה כתיב מיהפמה קרי

v. 20. הפסרת כי תשא כמנהג הספרדים

הָאֱלֹהִים אֲשֶׁר־נִעְנָה בְּאֵשׁ הוּא הָאֱלֹהִים וַיִּשְׁנֶן כָּל־הָעָם וַיֹּאמְרוּ טוֹב  
 כה הַדָּבָר: וַיֹּאמֶר אֱלֹהֵהוּ לְנִבְיָאיו הַפֹּעַל בְּחַיּוֹ לָכֶם הַפֶּה הָאֶחָד וַעֲשׂוּ  
 רֹאשֻׁנָּה כִּי אַתֶּם הַרְבִּים וַקְרָאוּ בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תֵשִׁימוּ:  
 26 וַיִּקְחוּ אֶת־הַפֶּה אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרְאוּ בְּשֵׁם־יְהוָה בְּהַפְקֵר  
 וַעֲדִי־הַצְּהָרִים לֵאמֹר הַפֹּעַל עָלֵינוּ וְאִין קוֹל וְאִין עֲנָה וַיִּפְסְחוּ עַל־  
 27 הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה: וַיְהִי בַצְּהָרִים וַיִּהְיֶה בָהֶם אֱלֹהֵהוּ וַיֹּאמֶר  
 קְרָאוּ בְּקוֹל־גְּדוֹל כִּי־אֱלֹהִים הוּא כִּי־שָׁמַע וַיִּרְדֹּף לוֹ וַיִּרְדֹּף לוֹ  
 28 אֱלֹהֵי יִשְׂרָאֵל וַיִּקְרְאוּ בְּקוֹל גְּדוֹל וַיִּתְגַּדְּדוּ כַּמִּשְׁפָּטִים בְּהַרְבּוֹת  
 29 וַיְבַרְּמִיחִים עַד־שִׁפְטֵיהֶם עֲלֵיהֶם: וַיְהִי כַעֲבֹר הַצְּהָרִים וַיִּתְנַבְּאוּ עַד  
 לַעֲלֹת הַמִּנְחָה וַאֲיִן־קוֹל וַאֲיִן־עֲנָה וַאֲיִן קָשָׁב: וַיֹּאמֶר אֱלֹהֵהוּ לְכָל־  
 הָעָם גִּשּׁוּ אֵלַי וַיַּעֲשׂוּ כָל־הָעָם אֵלָיו וַיִּרְפָּא אֶת־מִזְבֵּחַ יְהוָה הַהוּא:  
 31 וַיָּקָח אֱלֹהֵהוּ שְׁתֵּים עָשָׂרָה אַבְלִים כַּמִּסְפָּר שִׁבְעֵי בְנֵי־יִעֲקֹב אֲשֶׁר הָיָה  
 32 דְּבַר־יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל יְהוָה שְׁמֹךְ: וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ  
 33 בְּשֵׁם יְהוָה וַיַּעֲשׂ תַעֲלָה כְּבִית סֹאתִים זָרַע סָבִיב לַמִּזְבֵּחַ: וַיִּשְׁרֹף  
 34 אֶת־הָעֵצִים וַיִּנְתְּלוּ אֶת־הַפֶּה וַיִּשֹּׁם עַל־הָעֵצִים: וַיֹּאמֶר מֵלֹא אֲרַבֶּהָ  
 כְּדִים מֵיּוֹם וַיִּצְקוּ עַל־הָעֵלָה וְעַל־הָעֵצִים וַיֹּאמֶר שָׁנֹה וַיִּשְׁלַי וַיֹּאמֶר  
 לה שְׁלֹשׁ וַיִּשְׁלֹשׁוּ: וַיִּלְכְּזוּ הַמֵּיּוֹם סָבִיב לַמִּזְבֵּחַ וַגַּם אֶת־הַתַּעֲלָה מֵלֹא־  
 36 מֵיּוֹם: וַיְהִי בַעֲלֹת הַמִּנְחָה וַיִּשֹּׁם אֱלֹהֵהוּ הַנִּבְיָא וַיֹּאמֶר יְהוָה אֱלֹהֵי  
 אֲבֹרָהֶם וַיִּצְחַק וַיִּשְׂרָאֵל הַיּוֹם וַיִּדַּע כִּי־אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנִי  
 37 עֲבָדָה וּבְדַבְּרֹתַי עֲשִׂיתִי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה: עָנִי יְהוָה עָנִי  
 וַיִּדְּעוּ הָעָם הָיָה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסִּפֵּת אֶת־לִבָּם  
 38 אַחֲרֵיכֶם: וַתִּפֹּל אֲשֶׁר־יְהוָה וַתֹּאכַל אֶת־הָעֵלָה וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים  
 39 וְאֶת־הָעֶפֶר וְאֶת־הַמֵּיּוֹם אֲשֶׁר־בַּתַּעֲלָה לַחֲכָה: וַיִּרְא כָל־הָעָם וַיִּפְּלוּ  
 מ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים: וַיֹּאמֶר  
 אֱלֹהֵהוּ לָהֶם תַּפְשׂוּ, אֶת־נִבְיָאיו הַפֹּעַל אִישׁ אֶל־יִמְלָט מֵהֶם וַיִּתְּשׂוּם  
 41 וַיִּזְרְקֵם אֱלֹהֵהוּ אֶל־נַחַל קִישׁוֹן וַיִּשְׁתַּם שָׁם: וַיֹּאמֶר אֱלֹהֵהוּ לְאַחָב  
 42 עֲלֵה אֶכַל וְשִׁתָּה כִּי־קוֹל הַמָּוֶן הַגָּשָׁם: וַיַּעֲלֵה אַחָב לֶאֱכָל וּלְשִׁתּוֹת  
 וְאֱלֹהֵהוּ עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּנְהַר אֲרָצָה וַיִּשֹּׁם פָּנָיו בֵּין בָּרְנֹו:  
 43 וַיֹּאמֶר אֶל־עָרֹו עֲלֵה־נָא הַבֵּט הָרָד־לָם וַיַּעַל וַיִּבֹט וַיֹּאמֶר אִין  
 44 מֵאִמָּה וַיֹּאמֶר שָׁב שָׁב פַּעַמִּים: וַיְהִי בַשָּׁבְעִית וַיֹּאמֶר הַנְּהַי־עַב  
 קִטְנָה כִּכְרֵ־אִישׁ עָלָה מֵיּוֹם וַיֹּאמֶר עָלָה אִמֹר אֶל־אַחָב אֲסֹר וְרָד  
 מה וְלֹא יַעֲצֹרְכָה הַגָּשָׁם: וַיְהִי עַד־כָּה וַעֲדִיכָה וְהַשְׁמִיךְ הַתַּקְדְּרוּ עֲבִים

וְרוּחַ יְהוָה גָּשָׁם גָּדוֹל וַיִּרְכַּב אֹחָאֵב וַיִּלְכָּד יִזְרְעֶאלָהּ : וַיֵּד 46  
יְהוָה הִתְהַלֵּךְ אַל־אֶלְהֵי וַיִּשְׁנֶנּוּ מִתְּנוּ וַיִּרְכָּץ לִפְנֵי אֹחָאֵב עַד־בְּאֶמְכָּה  
יִזְרְעֶאלָהּ :

## CHAPTER XIX. יט

וַיַּגֵּד אֹחָאֵב לְאִיזָבֵל אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהֵי וְאֵת כָּל־אֲשֶׁר הָרַג א  
אֶת־כָּל־הַנְּבִיאִים בְּחָרֵב : וַתִּשְׁלַח אִיזָבֵל מִלֶּאֱלָהּ אֶל־אֶלְהֵי לֵאמֹר כֹּה־ 2  
נַעֲשֶׂוּן אֱלֹהִים וְכֹה יוֹסֵפִין כִּי־נָעַת מִחַר אֲשִׁים אֶת־נִפְשָׁהּ כַּנֶּפֶשׁ  
אֶחָד מֵהֶם : וַיֵּרָא וַיִּקָּם וַיִּלְכָּד אֶל־נִפְשׁוֹ וַיָּבֵא בְּאֵר שָׁבַע אֲשֶׁר 3  
לִיהוֹדָה וַיַּנִּיחַ אֶת־נַעֲרֹ שָׁם : וַהֲוִא־הִלְכָּהּ בַּמִּדְבָּר הַרְחֵק יוֹם וַיָּבֵא 4  
וַיִּשָּׁב תַּחַת רְתֹם אֶתֶּלַּ וַיִּשְׁאֵל אֶת־נִפְשׁוֹ לְמֹות וַיֹּאמֶר : רֵב עֲתָה  
יְהוָה קָח נַפְשִׁי כִּי לֹא־טוֹב אֲנִי מֵאֲבֹתִי : וַיִּשְׁכַּב וַיִּישָׁן תַּחַת רְתֹם ה  
אֶחָד וַהֲוִי־הָיָה מִלֶּאֱלָהּ נִגַּע בּוֹ וַיֹּאמֶר לוֹ קוּם אֲכֹל : וַיִּבָּט וַהֲנִיָּה 6  
מִרְאֲשֵׁיתוֹ עָנָה רַעֲפִים וַעֲפָפָה מִיָּם וַיֹּאכַל וַיִּשָּׁתַּ וַיִּשָּׁב וַיִּשְׁכַּב :  
וַיִּשָּׁב מִלֶּאֱלָהּ יְהוָה : שְׁנִית וַיַּגֵּעַ־בּוֹ וַיֹּאמֶר קוּם אֲכֹל כִּי רַב מִמֶּה 7  
הַהֲרָק : וַיִּקָּם וַיֹּאכַל וַיִּשְׁתֶּה וַיִּלְכָּד בָּכָה : הֲאִכִּילָהּ הָיָה אֲרַבָּעִים 8  
יוֹם וְאֲרַבָּעִים לַיְלָה עַד הָרַ הָאֱלֹהִים חָרַב : וַיִּבְא־שָׁם אֶל־הַמַּעֲרָה 9  
וַיִּלֶּן שָׁם וַהֲנִיָּה לְבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מִה־לָּהּ פֹּה אֱלֹהֵי :  
וַיֹּאמֶר קָנָא קָנָאתִי לַיהוָה : אֱלֹהֵי צְבָאוֹת כִּי־עָזְבֻי בְּרִיתָהּ בְּנִי  
יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיהָ הָרָסוּ וְאֶת־נְבִיאֶיהָ הָרַגוּ בְּחָרֵב וְאֶתֶּר אֵלֵי 10  
לְבָדִי וַיִּבְקָשׁוּ אֶת־נַפְשִׁי לְקַתְּלָהּ : וַיֹּאמֶר צֵא וְעַמְדָּת בְּהָר לִפְנֵי 11  
יְהוָה וַהֲנִיָּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָהּ וַחֲזֹק מִפְּרֹק הָרִים וּמִשְׁפָּר  
סִלְעִים לִפְנֵי יְהוָה לֹא בְרוּחַ יְהוָה וְאֶתֶּר הָרִים רָעַשׁ לֹא בְרַעַשׁ  
יְהוָה : וְאֶתֶּר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאֶתֶּר הָאֵשׁ קוֹל הַמָּמָה 12  
דָּקָה : וַהֲנִיָּה כְּשִׁמְעַ אֱלֹהֵי וַיִּגְלַט פָּנָיו בְּאֶתְרָתוֹ וַיַּצֵּא וַיַּעֲמֵד פָּתַח 13  
הַמַּעֲרָה וַהֲנִיָּה אֵלָיו קוֹל וַיֹּאמֶר מִה־לָּהּ פֹּה אֱלֹהֵי : וַיֹּאמֶר קָנָא 14  
קָנָאתִי לַיהוָה : אֱלֹהֵי צְבָאוֹת כִּי־עָזְבֻי בְּרִיתָהּ בְּנִי יִשְׂרָאֵל אֶת־  
מִזְבְּחֹתֶיהָ הָרָסוּ וְאֶת־נְבִיאֶיהָ הָרַגוּ בְּחָרֵב וְאֶתֶּר אֵלֵי לְבָדִי וַיִּבְקָשׁוּ 15  
אֶת־נַפְשִׁי לְקַתְּלָהּ : וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוֹב לְדַרְכָּהּ מִדְבָּרָה 16  
דְּמִשֶּׁק וּבָאתִי וּמִשְׁחָתָה אֶת־חֲזָאֵל לְמֶלֶךְ עַל־אֲרָם : וְאַתָּה יְהוָה בְּנִי־נַפְשִׁי 17  
תִּמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלֹהֵי שֶׁעַ בְּדִשְׁפֹּט מֵאֲבֵל מַחוּלָה תִּמְשַׁח  
לְנָבִיא תַּחֲתֶיהָ : וַהֲנִיָּה הַנִּמְלֵט מִחָרֵב חֲזָאֵל רְמִית וַהֲוִיָּה וַהֲנִמְלֵט 17  
מִחָרֵב וַהֲוִיָּה רְמִית אֱלִישֶׁע : וַהֲשֹׁאֲרֵתִי בְּיִשְׂרָאֵל שְׁבַעַת אֲלָפִים כֹּל־ 18

19 הַבְּרִיּוֹת אֲשֶׁר לֹא־בָרְעוּ לַבָּעַל וְלִלְהֻפָּה אֲשֶׁר לֹא־נִשְׁקָה לָהּ: וַיִּגְלֹף  
 מִשָּׁם וַיִּמְצָא אֶת־אֱלֹהֵי־שֵׁשׁ בְּדֹשָׁפָט וְהָיָה הָרֹשׁ שְׁנֵים־עָשָׂר צִמְדִּים  
 לְפָלֹי וְהָיָה בִּשְׁנֵים הָעָשָׂר וַיַּעֲבֹר אֱלֹהֵי אֲלֹי וַיִּשְׁלַף אֶת־רָאֹו אֲלֹי:  
 20 וַיַּעֲזֹב אֶת־הַבָּקָר וַיִּרְדֵּךְ אַחֲרָי אֱלֹהֵי: וַיֹּאמֶר אֲשֶׁקֶה־נָּא לְאָבִי וּלְאִמִּי  
 21 וְאֶלְכָה אַחֲרָיָה וַיֹּאמֶר לוֹ לָךְ שָׁב כִּי מִה־עֲשִׂיתִי לָךְ: וַיָּשָׁב  
 מֵאֲחֲרָיו וַיִּקַּח אֶת־אֲמִיד הַבָּקָר וַיִּזְבַּחַהוּ וַיִּבְכְּלוּ הַבָּקָר בְּשָׁלֹם הַבָּשָׂר  
 וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַיָּקֶם וַיִּגְלֹף אַחֲרָי אֱלֹהֵי וַיִּשְׁתַּחֲוֶהוּ:

# VII. THE CONFESSION OF THE LEVITES, *Nehemiah 9.*

א וּבְיוֹם עֲשָׂרִים וָאַרְבָּעָה לַחֹדֶשׁ הָיָה נֹאֲכָפִי בְּנֵי־יִשְׂרָאֵל בְּצֹחַם וּבְשִׁקְיָם  
 2 וַאֲדָמָה עֲלֵיהֶם: וַיִּבְדְּלוּ זֶרַע יִשְׂרָאֵל מִכָּל בְּנֵי נֹכַר וַיַּעֲמִדוּ וַיִּתְּנֻהוּ  
 3 עַל־טַחֲתֵיהֶם וַעֲזָרוֹת אֲבֹתֵיהֶם: וַיִּקְוִימִי עַל־עַמִּדָם וַיִּקְרָאוּ בִסְפָר  
 תּוֹכֶת וַהֲוָה אֱלֹהֵיהֶם רִבִּיעִית הַיּוֹם וּרְבִיעִית מִתּוֹנִים וּמִשְׁתַּחֲוִים  
 4 לַיהוָה אֱלֹהֵיהֶם: וַיָּקֶם עַל־מַעֲלָה הַלְלוֹם וַשּׁוֹשׁ וּבְלִי קִדְמִיָּאל  
 5 וַיֹּאמְרוּ הַלְלוֹם וַשּׁוֹשׁ וְקִדְמִיָּאל בְּלִי הַשְׁבִּיחָה שְׁרַבְיָה הַיּוֹדִיָה שְׁבִיחָה  
 6 פַּתְחִיָה לִימֹו בָּרְכִי אֶת־יהוָה אֱלֹהֵיכֶם מִזְדִּהֲעוֹלָם עַד־הַעוֹלָם וַיִּבְרַכֵּי  
 7 שָׁם כְּבֹדָהּ וּמְרוֹמָם עַל־כָּל־בְּרָכָה וְתִהְיֶה: אֶת־הָיָה וַהֲוָה לְבִדָּהּ  
 אֶת עֲשִׂית אֶת־הַשְּׁמַיִם שְׁמִי הַשְּׁמַיִם וְכָל־צִבְאָם הָאָרֶץ וְכָל־אֲשֶׁר  
 8 עָלֶיהָ הַנִּמְסִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מִיָּתִיָה אֶת־כָּלֶם וַאֲבָא הַשְּׁמַיִם  
 9 לָךְ מִשְׁתַּחֲוִים: אֶתָּה הָיָה וַהֲוָה הָאֱלֹהִים אֲשֶׁר בְּחִרְתָּ בְּאַבְרָם  
 10 וְהוֹצֵאתָ מֵאֹר פְּשִׁדִּים וְשָׁמָּה שְׁמוֹ אַבְרָהָם: וּמִצָּאתָ אֶת־לִבְבֹו נֹאֲמָן  
 11 לְפָנָיָהּ וְכָלוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־אֶרֶץ הַכְּנָעַנִי הַחֲתָנִי הָאֲמֹרִי  
 וְהַחֲרָנִי וְהַיְבוֹסִי וְהַגְּרָגָשִׁי לָתֵת לְזֶרְעוֹ וַתָּקֶם אֶת־הַבְּרִית כִּי צִדִּיק  
 12 אָתָּה: וַתֵּרָא אֶת־עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם וְאֶת־זַעֲקָתָם שָׁמָּה עֲלֵינוֹ-  
 13 סוּה: וַתִּתֵּן אֹהֶל וּמִפְתָּיִם בְּפָרְעָה וּבְכָל־עֲבָדָיו וּבְכָל־עָם אֶרֶץ כִּי  
 14 יָדַעְתָּ כִּי הִזִּידוּ עֲלֵיהֶם וַתַּעֲשִׂלָּהּ שָׁם כְּהִלִּים הָיָה: וְהָיָם בְּקִשְׁתָּ  
 15 לְפָנֵיהֶם וַיַּעֲבֹרוּ בְּחוֹד־הַיָּם בַּיַּבָּשָׁה וְאֶת־רִדְפֵיהֶם הִשְׁלַכְתָּ בְּמִצּוֹת  
 16 כְּמוֹ־אֲבָן בְּמִים עֲדִים: וּבַעֲמִיד עֲלֹן הַנְּהִיתָם יוֹמָם וּבַעֲמוּד אֵשׁ  
 17 לַיְלָה לְהַאֲרִי לָהֶם אֶת־הַדֶּרֶךְ אֲשֶׁר יָלְכִי־בָהּ: וְעַל הַר־סִינִי יָרְדָתָּ  
 18 וַדַּבֵּר עִמָּהֶם מִשְׁמַיִם וַתִּתֵּן לָהֶם מִשְׁפָּטִים וְשָׁרִים וְחוֹדוֹת אֲמָת  
 19 חָקִים וּמִצּוֹת טוֹבִים: וְאֶת־שִׁבְתָּ קִדְשָׁהּ הוֹדַעְתָּ לָהֶם וּמִצּוֹת וְחֻקִּים

18. v. מִלֵּד. 20. v. הַשֵּׁ בַת־ק. 21. v. ע"כ. 5. v. כַּצֵּל. 6. v. אֶתָּה ק.

ותורה צוית להם ביד משה עבדה: ולחם משמים נתתה להם ט  
לרעבם ומים מסלע הוצאת להם לצמאם ותאמר להם לבוא לרשת  
אתהארץ אשר-נשאת את-נדה לכת להם: והם ואבותינו הנידו 16  
ונקשו את-ערפם ולא שמעו אל-מצותיה: ונמאנו לשמע ולא-זכרו 17  
נפלא-יה אשר עשית עמם ונקשו את-ערפם ונתנו-ראש לשוב  
לעבדתם במרגם ואתה אליהם סליחות חנין ורחמים ארצה-אפים ורב- 18  
וחסד ולא עזבתם: אתה פירעשו להם עגל מסכה ונאמר זה אל-יהוה 19  
אשר העלה ממצרים ונעשו נאצות גדולות: ואתה ברחמיה הרבים 19  
לא עזבתם במדבר את-עמוד הענן לא-סר מעליהם ביוםם להנחתם  
בהררם ואת-עמוד האש בלילה להאיר להם ואת-הדרך אשר הלכו- 20  
בה: ורוחת הטובה נתת להשכילם ומנה לא-מעט מפייהם ומים כ  
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אתהארץ ותכלע לפניהם את-יושבי הארץ הפגעים ותתנם בידם  
ואת-מלכיהם ואת-עממי הארץ לעשות בהם פרצונם: וילכדו ערים כה  
בצורת ואדמה שמנה ויירשו בתים מלאים-כלי-טוב ברות הצובים  
פרקים וזיתים ועין מאכל לרב ויאכלו וישבעו וישמינו ויתעבדנו  
בטיבה הגדול: ונמרו ונמרדו בך ונשלכו את-תורתך אחרי גלם 26  
ואת-נביאיה הרגי אשר-העידו בם להשיבם אליה ונעשו נאצות  
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מיד צריהם: וכןות להם ושובו לעשות רע לפניך ותעזבם ביד 28  
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ולא-שמעו למצותיה ובמשפטיה הטאוי-בם אשר-נעשה אדם וחייה  
בהם ויתנו כתל סלירת וערפם הקשו ולא שמעו: ותמשך עליהם כ  
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הַבְּרִית וְהַחֲסֵד אֲלֵי־מִצֵּט לַפִּנִּיָּה אֵת כָּל־הַתְּלָאָה אֲשֶׁר־מִצָּאֲתָנוּ לְמַלְכֵינוּ  
 לְשָׁרֵינוּ וּלְקָהֲנֵינוּ וּלְגִבֹּיֵינוּ וּלְאֲבֹתֵינוּ וּלְכָל־עַמָּה מִיְּמֵי מַלְכֵי אֲשׁוּר  
 33 עַד הַיּוֹם הַזֶּה׃ וְאַתָּה צִדִּיק עַל כָּל־חַבָּא עָלֵינוּ כִּירֻאֲמַת עֲשִׂיתָ  
 34 וְאַנְחֵנוּ הִרְשַׁעְנוּ׃ וְאַת־מַלְכֵינוּ שָׁרִיט כָּהֲנֵנוּ וְאַבְתֵּינוּ לֹא עָשׂוּ  
 לָהּ תֹּחֲתָהּ וְלֹא הִקְשִׁיבוּ אֶל־מִצְוֹתֶיהָ וּלְעֲדוּתֶיהָ אֲשֶׁר הֵעִידָתָ בָּהֶם׃ וְהֵם  
 בְּמַלְכֻתָּם וּבְטֹיְבָהּ הָרָב אֲשֶׁר־נָתַתָּ לָהֶם וּבְאֶרֶץ הַחֲבָה וְהַשְׁמִנָה  
 36 אֲשֶׁר־נָתַתָּה לַפְּנִיָּהם לֹא עָבְדוּהָ וְלֹא־שָׁבוּ מִמַּעַלְלֵיהֶם הָרָעִים׃ הִנֵּה  
 אָנֹכְנוּ הַיּוֹם עֲבָדִים וְהָאֶרֶץ אֲשֶׁר־נָתַתָּה לְאֲבֹתֵינוּ לְאֹכַל אֶת־דַּפְנוֹהָ  
 37 וְאֶת־טִיבָהּ הִנֵּה אָנֹכְנוּ עֲבָדִים עָלֶיהָ׃ וַתְּבוֹאֲתָה מִרְבָּה לְמַלְכִּים  
 אֲשֶׁר־נָתַתָּה עָלֵינוּ בַּחֲשׂאוֹתֵינוּ וְעַל־גְּלוּיָתָנוּ מְשָׁלִים וּבְבִהְמָתָנוּ כְּרֹצֹלָם  
 וּבַעֲרָה גְּדֹלָה אָנֹכְנוּ׃

VIII. JUDAH COMFORTED, *Isaiah* 40–42.

## CHAPTER XL. מ

2 א נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם׃ דַּבְּרוּ עַל־לֵב יְרוּשָׁלַם וּקְרָאוּ אֵלֶיהָ  
 כִּי מִלָּאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד יְהוָה כַּפָּלִים בְּכָל־  
 3 חַטֹּאתֶיהָ׃ קוֹל קוֹרֵא בַּמִּדְבָּר פָּנֵי דֶרֶךְ יְהוָה וְשׁוּרֵי בַּעֲרָבָה  
 4 מִסְלָה לְאֲלֹהֵינוּ׃ כָּל־צִיָּא וּפִשָּׂא וְכָל־חַיָּה וְגִבְעָה וְשֹׁפְלוֹ וְהַיָּה הַעֲקֹב  
 5 לְמִשְׁוֹר וְהַרְקָסִים לְבִקְעָה׃ וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר וַיִּחְדּוּ  
 6 כִּי פִי יְהוָה דָּבַר׃ קוֹל אֹמֵר קוֹלֵא וְאֹמֵר מֶה אֶקְרָא כָל־הַבָּשָׂר  
 7 הַחַיִּיר וְכָל־חֲסִדּוֹ כַּעֲצֵן חֲשׂוּדָה׃ רִבֵּשׁ חֲצִיר נִבְל צִיִּץ כִּי רוּחַ יְהוָה  
 8 נִשְׂבָּה בּוֹ אֲבָן חֲצִיר הָעָם׃ רִבֵּשׁ חֲצִיר נִבְל צִיִּץ וַיִּבֶּ־אֱלֹהֵינוּ יָקוּם  
 9 לְעוֹלָם׃ עַל הַר־גִּבְעָה עַל־לֶךְ מִבְּשָׂרַת צִיּוֹן הַרִימִי בִּפְתֹל קוֹלֶךָ  
 מִבְּשָׂרַת יְרוּשָׁלַם הַרִימִי אֶל־תִּיכְלָאִי אֲמַרְי לַעֲרִי וַיְחַדְּהָ הִנֵּה אֱלֹהֵיכֶם׃  
 10 הִנֵּה אֲדֹנֵי יְהוָה בַּחֲזֹק קִבּוֹא יִזְרְעוּ מִשְׁלָה לֹא הִנֵּה שִׁכְרוּ אֹתוֹ  
 11 וַיַּעֲלֵתוּ לַפָּנִי׃ כְּרֹעָה עָרְרוּ וְרֵלָה בִּזְרְעוּ וַיַּכְפֵּץ טָלָאִים וַיַּחֲקִיאוּ וַיֵּשֶׂא  
 12 עֲלֵית רִמְחַל׃ מִירְמִיָּד בָּשָׁעָלוּ מִיָּם וְשָׁמַיִם בִּזְרַת תַּפֵּן וְכָל  
 13 בָּשָׂלֵשׁ עֵפֶר הָאָרֶץ וְשָׁקַל בַּשֹּׁלֵס הָרִים וּגִבְעוֹת בְּמֵאזָנִים׃ מִירְחֶפֶן  
 14 אֶת־רוּחַ יְהוָה וְאִישׁ עָצָהוּ וְדִרְעָנוּ׃ אֶת־מִי נוֹעֵן וְנִבְיָאֵהוּ וְנִלְמַדְהוּ  
 15 בְּאֶרֶח מִשְׁפָּט וְנִלְמַדְהוּ לַעֲת וְהִרְרָה תְּבוּנוֹת וְדִרְעָנוּ׃ הֵן גִּוִּים כְּמֹר  
 16 מִדְּלִי וּכְשֹׁחַק מֵאֲזָנִים נִחְשְׁבוּ הֵן אֲיִים כַּקֵּס יִשׁוּל׃ וּלְכַנּוֹן צִיִּן דִּי  
 17 בָּעִיר וַתִּיחַדּוּ אִין דִּי עוֹלָה׃ כָּל־הַגִּוִּים כַּאֲזֵן נִגְדּוּ מֵאִפְסָ וַתִּהְיוּ

18 תִּשְׁבוּ-לָו: וְאֶלְמֵי תְדַמִּינוּן אֵל וּמַחֲדָמוֹת תַּעֲרֹכּוּ-לָו: הַפֶּסֶל נִסָּה  
 19 חָרַשׁ וְצִרְתָּ בַּזָּהָב וּבַקֶּשֶׁטִּי וּרְתָקוֹת כֶּסֶף צִוְּרָה: הַמִּסְכָּן תְּרוּמָה עֵץ כ  
 21 לֹא-יִרְקַב וּבַחֹר חָרַשׁ הָכֵם יִבְקֹשׁ-לָו לְהַכִּין פֶּסֶל לֹא יִמוּט: הַלֹּא  
 תִּדְעִי הַלֹּא תִשְׁמְעִי הַלֹּא הִגֵּד מֶרֶאשׁ לָכֵם הַלֹּא הִבְנוּתְכֶם מוֹסְדוֹת  
 22 הָאָרֶץ: הַיֹּשֵׁב עַל-חֹיט הָאָרֶץ וְיוֹשְׁבֵיהָ פְתוּנָבִים הַיּוֹשֵׁה כֹּדֶק שְׂמִימִם  
 23 וַיִּמָּתְחֶם כְּאֶחָל לְשִׁבְתָּ: הַצֹּתֶן רוֹזְזִים לְאֵין שְׁפָטִי אָרֶץ פְּתוּחִי עֲשֵׂה: 23  
 24 אֶה בַּלִּנְשָׁעִי אֶה בַּלִּזְזָעִי אֶה בַּלִּשְׂרָשׁ בָּאָרֶץ גִּזְעִם וְגַם נִשָּׂה בָהֶם  
 25 וַיִּבְשֻׁ וַיִּסְקְרָה בִּקְשׁ תִּשְׁאֵם: וְאֶלְמֵי תְדַמִּינוּ וְאִשְׁוּהָ יֹאמֶר קְדוּשׁ: כה  
 26 שְׂאוּ-מִלּוֹם עֵינֵיכֶם וַרְאוּ מִי־בְרָא אֱלֹהֵי הַמּוֹצִיא בַּמִּסְפָּר צָבָאָם לְכֻלָּם  
 27 בְּשֵׁם וַקְרָא מֶרֶב אוֹנִים וְאִמִּין פֶּת אִישׁ לֹא נִעְדָּר: לָמָּה  
 תֹּאמְרִי בַעֲקָב וּתְדַבֵּר וּשְׂרָאֵל נִסְתָּרָה דַּרְכִּי מִיְּהוָה וּמֵאֱלֹהֵי מִשְׁפָּטִי  
 28 בַּעֲבוּר: הַלֹּא יִדְעָתָ אִם-לֹא שְׁמַעְתָּ אֱלֹהֵי עוֹלָם, יִהְיֶה בּוֹרֵא קְצוֹת  
 29 הָאָרֶץ לֹא יוֹשֶׁה וְלֹא יִיגַע אֵין חָקֵר לְחַבִּינְתּוֹ: נִתֵּן לַיִּשָּׁה פֶּת וְלְאִין  
 30 אוֹנִים עֲצָמָה יִרְבֶּה: וַיַּעֲשׂוּ נַעֲרִים וַיִּגְדְּעוּ וּבַחֲוָרִים כְּשׁוֹל יִפְשְׁלוּ: ל  
 31 וַקְנִי יְהוָה בַּחֲלִיפּוֹ כֹתֵי יַעֲלֵה אֶבֶר בַּנְּשָׁרִים יְרוּצֵל וְלֹא יִיגְדֵה בְּלָכִי  
 וְלֹא יִינְעָפִי:

## CHAPTER XLI. מא

א הַחֲרִישִׁי אֵלִי אֵלִים וְלֹא-מִים בַּחֲלִיפּוֹ כֹתֵי יַעֲלֵה אֶבֶר וְנִדְבָרוּ נִחְדָּו  
 2 לַמִּשְׁפָּט נִקְרְבָה: מִי הַעִיר מִמְּזִלָּה צֶדֶק וּקְרָאָהּ לְרִנְלָו יִתֵּן לְפָנָיו  
 3 גוֹיִם וּמַלְכִּים לְרָה וְתֵן כַּעֲפָר חֲרָבֻו בְּקֶשׁ נִדָּה כְּשִׁתּוֹ: יִרְדָּפֶם בַּעֲבוּר  
 4 שְׁלִים אֶרֶץ בְּרִנְלָו לֹא רְבוּ: מִי־פַעַל וְעֲשֵׂה קְרָא הַדְּרוֹת מֶרֶאשׁ אֲנִי  
 5 יְהוָה רֹאשׁוֹן וְאֶת-אַחֲרָיִם אֲנִי-הוּא: רָאוּ אֵימִם וַיִּירָאוּ קְצוֹת הָאָרֶץ ה  
 6 יַחֲדָדִי קִרְבִּי וַיִּנְאֲתוּן: אִישׁ אֶת-רַעְיָהּ נִעְזָרוּ וּלְאֲחֵיו יֹאמֶר חֲזַק: 6  
 7 וַיִּתְּחַק חָרַשׁ אֶת-צִלְחָה מִחֲלִיק פֶּשֶׁשׁ אֶת-תּוֹלָם פָּעַם אֹמֶר לְדָבֶק טוֹב  
 8 הִיא וַיִּתְּחַקֶּהּ בַּמִּסְמָרִים לֹא יִמוּט: וְאַתָּה וּשְׂרָאֵל עֲבָדִי  
 9 בַּעֲקָב אֲשֶׁר בַּחֲרָתִּיהָ זָרַע אֲבָרָהָם אֲהַבִּי: אֲשֶׁר הַחֲזַקְתִּיהָ מִקְצוֹת  
 10 הָאָרֶץ וּמֵאֲצִילֶיהָ קִרְאָתִיהָ וְאֹמֶר לָהּ עֲבָדִי-אֲתָה בַּחֲרָתִּיהָ וְלֹא  
 11 מֵאֲסָתִיהָ: אֶל-תִּירָא כִּי-עָמָךְ אֲנִי אֶל-תִּשְׁתַּע כִּי-אֲנִי אֱלֹהֶיהָ אֲמַצְתִּיהָ  
 12 אֶת-עֲזָרְתִּיהָ אֶת-תְּמַכְתִּיהָ בִּימִין צֶדֶקִי: הֵן בִּבְשׁוֹ וַיִּפְלְמוּ כָּל הַנְּחָרִים  
 13 בָּהּ יִהְיֶה כְּאֵין וַיִּאֲבָדוּ אֲנָשֵׁי רִיבָה: תִּבְקֶשֶׁם וְלֹא תִמָּצְאֶם אֲנָשֵׁי  
 14 מִצְתָּהּ יִהְיֶה כְּאֵין וּבְאֶפֶס אֲנָשֵׁי מִלְחָמָתָה: כִּי אֲנִי יְהוָה אֱלֹהֶיהָ

14 מִתְנוּק וּמִיָּנָה הָאֵמֶר לֵךְ אֶל־תִּירָא אֲנִי עֲזָרְתִּיהָ : אֶל־תִּירָאֵל  
תִּזְלַעַת בְּעֶקֶב מַתִּי וְיִשְׂרָאֵל אֲנִי עֲזָרְתִּיהָ נֶאֱסִי־יְהוָה וְנֶאֱלַף קָדוֹשׁ  
יִשְׂרָאֵל : הִנֵּה שְׁמִתִּיהָ לְמוֹרֵג חֲרוֹץ חָדָשׁ בְּשַׁל פִּיפִיּוֹת תְּדוּשׁ הָרִים  
16 וְתִדָּק וּגְבָעוֹת כְּמִץ תִּשָּׂא : תִּזְרֹם וְרֵיחַ תִּשָּׂאם וּסְעָרָה תִּפְיֹץ אֲתָם  
17 וְאֶתָּה תִּגִּיל בִּיהוָה בְּקָדוֹשׁ יִשְׂרָאֵל תִּתְהַלֵּל : הַעֲנִיִּים וְהָאֲבִיּוֹנִים  
מִבִּקְשֵׁים מִיָּם וְאֵין לְשׁוֹנָם בְּצִמָּא נִשְׁתַּח אֲנִי יְהוָה אֲעֲלֶם אֶלְהִי  
18 יִשְׂרָאֵל לֹא אֶעֱזָבָם : אֶפְתַּח עַל־שָׁפְיִים נִהְלוֹת וּבִתְרוֹף בְּקַעֲוֹת מִקְנֵי־וֹת  
19 אֲשֵׁים מִדְּבַר לֹא־נִסִּים וְאֶרֶץ צִיָּה לְמוֹצָאֵי מָוִם : אֶתֵּן בְּמִדְבָּר אֶרֶץ  
שָׂשׂוֹה וְהָרִים וְעֵין שְׁמֵן אֲשֵׁים בְּשֶׁרֶבֶה בְּרוֹשׁ תִּדְהָר וְהַצֹּאֵר וְהַדֶּהוּ :  
כ לְמַעַן יִרְאֵי וְיִדְּעוּ וְיִשְׁמְעוּ וְיִשְׁכַּלּוּ יִתְּדוּ כִּי נִדְּיִהוּהָ עֲשֻׁתָּה וְצֹאת  
21 וְקוֹדֶשׁ יִשְׂרָאֵל בְּרָאָה : קִרְבִּי רִיבְכֶם יֹאמֶר יְהוָה הַגִּישׁוּ  
22 עֲצֻמוֹתֵיכֶם יֹאמֶר מֶלֶךְ בְּעֶקֶב : וְגִישׁוּ וְנִגְדִּידוּ לָנוּ אֵת אֲשֶׁר תִּקְרִיבָה  
הַקְּאֻשָּׁנִית : הִנֵּה הִנֵּה הַגִּידוּ וְנִשְׁמָעָה לְבַבִּי וְנִקְדָּעָה אַחֲרֵיתָן אֵו הַבְּאֻזֹּת  
23 הַשְׁמִיגְנוּ : הַגִּידוּ הָאֲתִנּוֹת לְאַחֲוֹר וְנִקְדָּעָה כִּי אֶלְהִים אֲתָם אֶהֱיִיטִיבִי  
24 וְתִרְעִי וְנִשְׁתַּעֲה וְהִרְאָ וְהַדֶּהוּ : הַנֶּאֱתָם מֵאֵין וּפְעָלָם מֵאֲפֶע תוֹעֲבָה  
כז וּבַחֵר בָּכֶם : הַעִירֹתִי מִצִּפּוֹן וְנֹאֵת מִמִּצְח־שִׁשְׁמִשׁ יִקְרָא בְּשִׁמִּי  
26 וְיִבֹּא סִגְנוֹם כְּמוֹחֶמֶר וּכְמוֹ יוֹצֵר וְרִמְס־טִיט : מִי־הִגִּיד מֵרֹאשׁ וְנִקְדָּעָה  
וּמִלְפָּנִים וְנֹאמֶר צִדִּיק אֶה אִינוֹר־מִגִּיד אֶה אֵין מִשְׁמִיעַ אֶה אִינוֹר־שִׁמֵּעַ  
27 אֲמַרְכֶּם : רֹאשׁוֹן לְצִיּוֹן הִנֵּה הֵנָּה וְלִירוּשָׁלַם מְבֹשֵׁר אֶתֵּן : וְאֶרֶא  
28 וְאֵין אִישׁ וּמֵאֲלָה וְאֵין יוֹשֵׁן וְאֲשָׁאֵלָם וְנִשְׁיבֻ דְּבַר : הֵן כָּלָם אֵין  
29 אֶפֶס מְשִׁיחֵם רֵיחַ וְהִחִי נִסְפִּיהֶם :

# CHAPTER XLII. מא מב

א הֵן עֲבָדִי אֶתְמַהֲבֻ בַּחֲרִי רֵצִיתָ נִפְשִׁי וְנִחַל עָלָיו מִשְׁפָּט  
32 לְגִוִּים יוֹצִיא : לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־יִשְׁמִיעַ בַּחֲוִץ קוֹלוֹ : קִנְיָה  
4 רֵצִיץ לֹא יִשְׁבִּיר וּפְשַׁתָּה כִּהֵּה לֹא יִכְבֶּשֶׂה לְאֻמָּה יוֹצִיא מִשְׁפָּט : לֹא  
יִכְהֵה וְלֹא יִרְוֹץ עַד־נִשְׁיָם בְּאֶרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אֲמִים וְנִחַלוּ :  
ה כִּה־אֲמִר הָאֵל , הִנֵּה בּוֹרֵא הַשָּׁמַיִם וְנִיטִיחֵם רִקַּע הָאֶרֶץ וְצֹאצְאֶיהָ  
6 נִתֵּן נִשְׁמָה לָעָם עֲלִיָּה וְרֵיחַ לְהַלְכִים בָּה : אֲנִי יְהוָה קְרֹאֲתִיהָ בְּצִדִּיק  
7 וְאֶתְנֶן פִּדְיוֹהָ וְאֶצְרָהּ וְאֶתְנֶן לְבָרִית עִם לְאֹר גּוֹיִם : לִפְקֶמֶת עֵינֵם  
8 עֲוֹנוֹת לְחִיצִיא מִמִּסְגָּר אֲסִיר מִבֵּית כָּלָא וְשִׁבִּי חֲשֹׁה : אֲנִי יְהוָה  
9 הִיא שְׁמִי וּכְבוֹדִי לֹא־אֶחֶר לֹא־אֶתֵּן וְהִתְהַלֵּתִי לְפִסְלִים : הַקְּאֻשָּׁנִית הַגִּידוּ

באוי ויהי שורתי אני מגיד בטרם תצמחנה אשמיך אהבם : שורתי  
 ליהיה שורתי יהיה שורתי תהלהו מקצה הארץ יורדני הים ומלאו אים  
 וישביהם : וישאוי מדבר ועליו חצרים תשב קדר רגלי נשבי סלע 11  
 מראש הרים יצאוי : ושימי ליהיה כבוד ויהלהו באים וגידוי : 12  
 יהיה כגביר יצא פאיש מלחמות ועור קנאה רגלי אפיציה על 13  
 אויביו ותגבר : החשיתי מעולם אחריש אתאפק כולדה 14  
 אעלה אשם ואשמה נחר : אחרוב הרים וגבלות וכל עשבם איבש 15  
 ושמתי נהרות לאלים ואנמים אויבש : והולכתי עורים בדרך לא 16  
 ורגלי בתיבות לא ירגיע אדריכם אשים מחשף לפניהם לאור 17  
 ומעששים למישור אלה הדברים עשיתם ולא עזבתם : נסגי אהיל 17  
 נבשי בשת הבטחים בפסל האמרים למסכה אתם אליהם :  
 החרשים שמי ויהעורים הביטוי לראות : מי עיר פי אם עבדי 18  
 וחרש כמלאכי אשלח מי עיר כמשלם ועיר כעבד יהיה : ראית 19  
 רבות ולא תשמר פקודת אצנים ולא ושמע : יהיה חפץ למשן צדקו 21  
 יגדיל תורה ויגדיר : והוא עם צדק וחסיד הפת בחורים כלם 22  
 ובבתי כלאים תתבאי הני לבד ואין מציל משפה ואין אמר השב :  
 מי בכם באין זאת נקשב וישמע לאחר : מידתן למשופה נקב 23  
 וישראל לבדוקים הלא יהיה זה תבאני לו ולא אויב בדרךיו הלא 24  
 ולא שמי בתורתו : וישפף עליו חמה אפו ועזוז מלחמה ותקשהו כה  
 מסביב ולא נדע ותבערבו ולא ישים עליב :

# IX. MESSIAH'S HUMILIATION AND GLORY, *Isaiah 53.*

מי האמין לשמעתני וזרוע יהיה עלימי נגלה : וישל פיוק לפזרו 2  
 וכשרש מארץ ביה לא תאר לו ולא הקר ונראהו ולא מראה  
 ונחמהו : נבזה וחרל אישים איש מכאבות וידוע חלי וכמסתר 3  
 פנים משני נבזה ולא חשבנהו : אכן חללו הוא נשא ומכאבני 4  
 סבלם ואנחנו חשבנהו נגיע מכה אלהים ומענה : והוא מחלל 5  
 מפשעני מדבא מעונותינו מוסר שלומנו עליו ובחברתו נפאלנו :  
 כלני כמאן תעני איש לדרפו פנינו ויהיה הפנינו בו את עין כלני : 6  
 נגש והוא נענה ולא תפתח פיו כשה לטבת ויכל וכחל לפני גזירה 7  
 נאלמה ולא תפתח פיו : מנצר וממשפט לקח ואתהורו מי ושותת 8

v. 25. קמץ בו"ק v. 24. למשיכה קרי

v. 21. עד כאן v. 20. ראית קרי

v. 8. קמץ בו"ק

v. 7. קמץ בו"ק

9 כי נגזר מארץ חלים מפשע עמי נגע למו: ונתת את־רשעים קברו  
 י ואת־עשיר במתיו על לא־חמס עשה ולא מרמה בסיו: ויהיה חפץ  
 וקצאו החלי אס־תשים אשם נפשו וראה זרע בארץ ומים ותפץ  
 11 יהיה בקדו יצלה: מעמל נפשו וראה ישבע בדעתו יצדיק צדוק  
 12 עבדי לרבים ועונתם היא וסבל: לבן אהל־קדו ברבים ואת־עצמות  
 יחלק שלל תחת אשר הערה למות נפשו ואת־פשעים נמנה וחיה  
 חטא־רבים: ושא ולפשעים יפגיש:

## X. THE RESTORATION OF ISRAEL, *Ezekiel 37.*

א היתה עלי דבר־יהוה וקוצצני ברות יהוה וניחתי בתוך הבקעה  
 2 והיא מלאה עצמות: והעבירני עליהם סביב, סביב והנה רבות  
 3 מאד על־פני הבקעה והנה רבשות מאד: ונאמר אלי בן־אדם  
 4 התחננה העצמות האלה ואמר אדני יהוה אתה ידעת: ונאמר  
 5 אלי הנבא עליה־עצמות האלה ואמר אליהם העצמות היבשות  
 ה שמעי דבר־יהוה: כה אמר אדני יהוה לעצמות האלה הנה  
 6 אני מביא בכם רוח וחיותם: ונתתי עליכם גידים והעליתי עליכם  
 7 בשר וקרמתי עליכם עור ונתתי בכם רוח וחיותם וידעתם כִּי־אני  
 8 יהוה: והנבאתי כאשר ציויתי ויהי־קול כה־נבא והעלעש ותקרב  
 9 עצמות עצם אל־עצמו: וראיתי והנה עליהם גידים ובשר עלה  
 10 ויקרם עליהם עור מלמעלה ורוח אין בהם: ונאמר אלי הנבא  
 11 אל־הרוח הנבא בן־אדם ואמר אליה־רוח כה־אמר, אדני יהוה  
 י מארבע רוחות באי הרוח ופחי בהרוגים האלה ויחיו: והנבאתי  
 כאשר ציוי ותבוא בהם הרוח ויחיו ונעמדו על־רגליהם חיל גדול  
 11 מאד מאד: ונאמר אלי בן־אדם העצמות האלה פלגית ושראל  
 12 הנה הנה אמרים נבשו עצמותינו ואבדה תקותנו נגזרנו לנו: לבן  
 הנבא ואמר אליהם כה־אמר אדני יהוה הנה אני פתח את־  
 קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל־ארצת  
 13 ושראל: וידעתם כִּי־אני יהוה בפתחי את־קברותיכם ובהעלותי אתכם  
 14 מקברותיכם עמי: ונתתי רוחי בכם וחיותם והנחתי אתכם על־  
 אדמתכם וידעתם כי אני יהוה דברתי ועשיתי נאם־יהוה:  
 טו ויחי דבר־יהוה אלי לאמר: ואתה בן־אדם קח־לך עץ אחד וכתב

עָלָיו לַיהוָה וּלְבָנֵי יִשְׂרָאֵל חִבְּלוּ וְלָקַח עֵץ אֶחָד וּכְתַב עָלָיו לְיוֹסֵף  
 עֵץ אֲפֹרֹם וּכְלִיפִית יִשְׂרָאֵל חִבְּלוּ : וְקָרַב אֹתָם אֶחָד אֶל-אֶחָד לָהּ 17  
 לְעֵץ אֶחָד וַהֲיוּ לְאֶחָדִים בְּנֵדָה : וּבְאִשֶּׁר וְאִמְרוּ אֵלֶיהָ בְּנֵי עֲמִי 18  
 לֵאמֹר הֲלוֹא-תִגִּיד לָנוּ מִהֲאֵלֶּה לָּהּ : דִּבֶּר אֲלֵהֶם כֹּה-אָמַר אֲדֹנָי 19  
 יְהוָה הִנֵּה אֲנִי לֹקֵחַ אֶת-עֵץ יוֹסֵף אֲשֶׁר בְּנִדְאֲפֹרֹם וְשִׁבְטֵי יִשְׂרָאֵל  
 חִבְּלוּ וְנָתַתִּי אֹתָם עָלָיו אֶת-עֵץ יְהוּדָה וְגִשְׁתֶּם לְעֵץ אֶחָד וַהֲיוּ אֶחָד 20  
 בְּנֵדִי : וַהֲיוּ הָעָצִים אֲשֶׁר תִּכְתֹּב עֲלֵיהֶם בְּנֵדָה לְעִינֵיהֶם : וְדִבֶּר אֲלֵיהֶם 21  
 כֹּה-אָמַר אֲדֹנָי יְהוָה הִנֵּה אֲנִי לֹקֵחַ אֶת-בְּנֵי יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר  
 הִלְכִי-שָׁם : וְקִבַּצְתִּי אֹתָם מִסְבִּיב וְהִבֵּאתִי אוֹתָם אֶל-אֲדָמָתָם : וְעִשִּׂיתִי 22  
 אִתָּם לְגֹי אֶחָד בְּאֶרֶץ בְּהָרֵי יִשְׂרָאֵל וּמִלֶּקֶח אֶחָד יִהְיֶה לְכָלֶם לְמִלֶּקֶח  
 וְלֹא יִהְיֶה-עוֹד לְשֵׁנִי גוֹיִם וְלֹא יִתְּצוּ עֵיד לְשִׁמִּי מִמְּלָכוֹת עוֹד : וְלֹא 23  
 יִשְׁמָצוּ עוֹד בְּנִלְוִיָּהֶם וּבְשִׁקּוּצֵיהֶם וּבְכָל פְּשָׁעֵיהֶם וְהוֹשַׁעְתִּי אוֹתָם  
 מִכָּל מוֹשָׁבֵתֵיהֶם אֲשֶׁר הִטָּאוּ בָּהֶם וְטַהַרְתִּי אוֹתָם וְהִיוּ-לִי לְעָם וְאֲנִי  
 אֶהְיֶה לָּהֶם לֵאלֹהִים : וְעַבְדִּי דָוִד מִלֶּקֶח עֲלֵיהֶם וְרוּעֶה אֶחָד יִהְיֶה 24  
 לְכָלֶם וּבְמִשְׁפַּטִּי יִלְכּוּ וְחֻקֵּי וְשִׁמְרוּ וְעָשׂוּ אוֹתָם : וְגִשְׁבוּ עַל-הָאָרֶץ כֹּה 25  
 אֲשֶׁר נָתַתִּי לְעַבְדִּי לְנִעְלָב אֲשֶׁר יִשְׁבִּי-בָּהּ אֲבוֹתֵיכֶם וְנִשְׁבִּי עָלֶיהָ  
 חֲמָה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד-עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם :  
 וְכִרְתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יִהְיֶה אוֹתָם וְיִתְחַיֶּה וְהִרְבִּיתִי 26  
 אוֹתָם וְנָתַתִּי אֶת-מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם : וְהָיָה מִשְׁכְּנִי עֲלֵיהֶם וְהִיָּיתִי 27  
 לָהֶם לֵאלֹהִים וְחָמָה יִהְיוּ-לִי לְעָם : וְדָוִד הַגּוֹיִם כִּי אֲנִי יְהוָה 28  
 מִקְדָּשׁ אֶת-יִשְׂרָאֵל בְּהָנוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם :

## XI. THE PROPHECY OF OBADIAH.

חֲזוֹן עַבְדִּיָּה כֹה-אָמַר אֲדֹנָי יְהוָה לְאֲדוֹם שְׁמוּעָה שְׁמִיעִי מֵאֵת א  
 יְהוָה וַצִּיר בְּגוֹיִם שָׁלַח קִימֹי וְנִקְוָמָה עָלֶיהָ לְמִלְחָמָה : הִנֵּה קָטָן 2  
 נִתְחַוָּה בְּגוֹיִם בְּזוּי אֵתָה מֵאֵד : זָרוֹן לִבָּהּ הַשִּׁיֵּאָה שִׁכְנֵי בְּהַגְוִי-סֹלֶע 3  
 מְרוֹם שִׁבְתּוֹ אָמַר בְּלִפְנֵי מִי יוֹרִידֵנִי אֶרֶץ : אִם-תִּגְבִּיהַּ פֶּגֶזֶר וְאִם- 4  
 בֵּין פִּקְדָּבִים שִׁים קָנָה מִשָּׁם אִירִידָהּ נֶאֱסִי-יְהוָה : אִם-גִּבְבִּים בְּאִירָלָה 5  
 אִם-שִׁדְרֵי לִילָה אִירָ נִדְמִיתָה הֲלוֹא יִגְבְּוּ דָגִים אִם-בְּצִירִים בָּאוּ לָהּ  
 הֲלֹא יִשְׁאִירוּ עֲלֵלּוֹת : אִירָ נִתְפַּשֵּׂי עֲשׂוּ נִבְעֵי מִצְפָּנִי : עַד-הַגְבִּיל 6 7

v. 22. יְהוּ קרי

v. 19. חֲבִירו קרי

id. חֲבִירו קרי

v. 16. חֲבִירו קרי

id. קִמְצוּ ב"ק

v. 1. חֲפִסְתָּ וְיִשְׁלַח

v. 28. עַד כָּאן

שְׁלֹחֶיהָ כָּל אֲנָשִׁי בְּרִיתָהּ הַשִּׁיאֶיהָ וְכָלֹו לָהּ אֲנָשִׁי שְׁלֵמָהּ לַחֲמָהּ  
 8 וְשִׁימָהּ מִזֹּר תַּחֲתֶיהָ אֵין תְּבוּנָה בָּהּ : הִלֹּא בָנוּם תִּהְיֶה נֶאֱבִיחָהּ  
 9 וְהָאֲבֹדָתִי תִּקְמִים מֵאֲדָם וְתִבְנֶה מִתָּר עָשׂוֹ : וְתִתֵּן גְּבוּרָתָהּ תִּימָן  
 לַמִּצֵּן וּפְרִת־אִישׁ מִתָּר עָשׂוֹ מִקְטָל : מִחֲמַס אֲחִיהָ בַּעֲקָב תִּפְסֹק בַּיִשָּׁה  
 11 וְנִכְרַת לַעֲיָלָם : בָּיוֹם שְׁמִדָתָהּ מִלֵּד בָּנוּם שְׁבוֹת זָרִים חִילוֹ וְנִכְרָים  
 12 בָּאֵי שְׁעָרָו וְעַל־יְרוּשָׁלַם נָתַן גִּזְלָל גִּם־אֲתָתָה כְּאֲתֵר מִתָּם : וְאַל־תִּרְא  
 בָּנוּם־אֲחִיהָ בָּנוּם נִכְרוּ וְאַל־תִּשְׁמַח לִבְנֵי־יְהוּדָה בָּנוּם אֲבָדָם וְאַל־  
 13 תִּתְקַל פִּיהָ בָּנוּם אָהָה : אֲלִתְבוֹא בִּשְׁעֵר־עַמִּי בָנוּם אֵיךְם אֲלִתְרָא  
 14 גִם־אֲתָתָה בְּרַעְתָּ בָּנוּם אֵיךְו וְאַל־תִּשְׁלַחַהּ בַּחֲלוֹ בָּנוּם אֵיךְו : וְאַל־  
 תַּעֲמֹל עַל־הַפָּרֶק לַחֲבָרִית אֲת־פְּלוֹטָיו וְאַל־תִּסְגֵּר שְׂרִידָיו בָּנוּם אָהָה :  
 ט פִּירְקָרִיב יוֹם־יְהוָה עַל־כְּלִי־הַגּוֹיִם כַּאֲשֶׁר עָשִׂיתָ וַעֲשֵׂה לָּךְ גַּמְלָהּ וְשׁוֹב  
 16 בְּרֹאשָׁהּ : כִּי כַּאֲשֶׁר שְׁתִּיתֶם עַל־תָּר קִדְשִׁי יִשְׁתִּי כְּלִי־הַגּוֹיִם תִּמְיֹד  
 17 וְשְׁתִּי וְלֵעִי וְהָיוּ כָּלֹא תָיו : וּבְחֵר צִיּוֹן תִּהְיֶה פְּלוֹטָהּ וְתִהְיֶה קִדְשׁ  
 18 וְיִרְשׁוּ בֵית בַּעֲקָב אֶת מוֹרְשֵׁיהֶם : וְהָיָה בֵּית־בַּעֲקָב אֵשׁ וּבֵית יוֹסֵפַּ  
 לַחֲבָהּ וּבֵית עָשׂוֹ לִקְשׁ וְדָלְקָה בָּהֶם וְאֲכָלִים וְלֹא־יִהְיֶה שְׂרִיד לְבֵית  
 19 עָשׂוֹ כִּי יִהְיֶה דָּבָר : וְיִרְשׁוּ הַזֵּנֵב אֲתִתָּר עָשׂוֹ וְהַשְׁפֵּלָה אֲת־פְּלוֹטָתָיו  
 וְיִרְשׁוּ אֲת־שְׂתָה אֲפָרִים וְאֶת שְׂתָה שְׁמֵרֹן וּבְנִימָן אֲת־הַגִּלְגָּד :  
 כ וְגַלְתָּ תַּחֲלִיחָהּ לְבָנֵי יִשְׂרָאֵל אֲשֶׁר־כִּנְעָנִים עַד־צַרְפָּת וְגַלְתָּ יְרוּשָׁלַם  
 21 אֲשֶׁר בַּסָּפֵד יִרְשׁוּ אֶת עָרֵי הַזֵּנֵב : וְעַל מוֹשִׁיעִים בָּתָר צִיּוֹן לִשְׁפֹט  
 אֲתִתָּר עָשׂוֹ וְהָיְתָה לַיהוָה הַמְּלוּכָה :

## XII. THE PROPHECY OF NAHUM.

### CHAPTER I. א

א 2 מִשָּׂא נִינֵבָה סֶפֶר חֲזוֹן נָחִים הָאֵלֶקְשִׁי : אֵל קָנִיא וְנָקָם יְהוָה לָנֶם  
 3 יְהוָה וּבַעַל חֲמָה נָקָם יְהוָה לְצָרָיו וְנוֹסֵר הוּא לְאֹיְבָיו : יְהוָה  
 אֲרָה אֲפָיִם וַיְגַד־לִפְתּוֹ וְנָקָה לֹא יִנָּקָה יְהוָה בַּסִּיפָה וּבַשְּׁעָרָה הִרְפּוּ  
 4 וַעֲנָן אֲבָק רָגְלוֹ : גִּיעַר בָּיִם וַיַּבְשִׁיחוּ וְכָל־יְהִיזְרוֹת הַחֲרִיב אֲמָלָל  
 ה בַּשָּׁן וּכְרָמִל וּפְרִתָּה לְבִנְיָן אֲמָלָל : הָרִים רָעִשׁוּ מִמָּנִי וְהַגְּבָעוֹת  
 6 הִתְמַנְּנוּ וַתִּשָּׂא הָאָרֶץ מִפְּלוֹ וְתִבַּל וְכָל־יוֹשְׁבֵי בָהּ : לִפְנֵי זַעֲמֹל מִי  
 בַעֲמֹד וּמִי קָרִים בְּחֲרוֹן אַפּוֹ תִּמְתָּל נִתְּכָה כְּאֵשׁ וְהָאָרִים נִתְּצִי  
 7 מִמָּנִי : טוֹב יְהוָה לְמִצִּיז בָּנוּם אָהָה וְיִקַּע חֲסִי בּוֹ : וּבַשְּׁטָה עֲבָר

v. 3. יחיר ו'

v. 21. עד כד כאן

v. 11. שרציו קרי

v. 10. כ"א נ

כָּלָה גַּעֲשֵׂה מִקֻּמָּהּ וְאֶבְיֹר יִרְדְּהָ-חֲשֹׁף׃ מִה־תַּחֲשֹׁבוֹן אֲלִיָּהָּ כָּלָה 9  
 הִיא עֲשֵׂה לֹא-תָקִים פְּעָמִים אֶרֶה׃ כִּי עַד-סִימִים סִבְלִים וּכְסָבִאִם -  
 סִבְיָאִים אֶפְלוּ כִקֵּשׁ יָבֵשׁ מֵלֹא׃ מִמֶּה נָצָא חֶשֶׁב עַל-יְהוָה רָגָה יַעֲזֹן 11  
 בְּלִגְעַל׃ כֹּה אָמַר יְהוָה אֶם-שְׁלָמִים וְכֵן רַבִּים וְכֵן נִגְזַר וְעָבַר 12  
 וְעָלָה לֹא אֶעֱנֶה עוֹד׃ וְעָתָה אֲשַׁבֵּר מִטְהוֹ מַעֲלֹה וּמִסֻּרְתֵּיךָ אֶתְקַן׃ 13  
 וְעָתָה עָלֶיךָ יְהוָה לֹא-יִזְרַע מִשְׁמָה עוֹד מִבֵּית אֱלֹהֶיךָ אֲכָרִית פֶּסֶל 14  
 וּמִסֻּכָּה אֲשִׁים קִבְּרָה קִי קִלּוֹת׃

## CHAPTER II. ב

הָיָה עַל-יְהוָה רָגָלִי מִבְּשׁוֹר מִשְׁמִיעַ שְׁלֹם חָגִי יְהוּדָה חֲנוּךְ שְׁלָמִי א 8  
 נִדְרֶיךָ כִּי לֹא יוֹסִיף עוֹד לְעִבּוֹר-כֶּה בְּלִגְעַל כָּלָה נִכְרַח׃ עָלָה מִפִּיִן 2  
 עַל-פִּיֶּיךָ נִצּוֹר מִצִּוְיָה אֶפְה־דָרְךָ חֲזַק מִתְּלִים אֲמִיץ כֶּחַ מֵאֹד׃ כִּי 3  
 שָׁב יְהוָה אֶת-נֶאֱזֹן וְעָלָב כִּנְאוֹן יִשְׂרָאֵל כִּי בִקְקִים בִּקְקִים וּזְמִירֵיהֶם  
 שִׁחֲתוּ׃ מִגֵּן גְּבוּרָתוֹ מֵאֲדָם אֲנִשִּׁי-חֵיל מִתְּלִים בְּאִשְׁ-פִלְגָּת הָרֶקֶב 4  
 בְּנוֹם הַכִּינּוֹ וְהַבְּרוּשִׁים הָרַעְלוּ׃ בַּחֲצוֹת יִתְהוֹלְלוּ הָרֶקֶב יִשְׁתַּקְשְׁקוּן ה 5  
 בְּרַחֲבוֹת מִרְאִיתָן כְּלִפְיָדִים כְּבָרְקִים יְרוּצָיו׃ יִזְכֹּר אֲדִירָיו וְכִשְׁלֹו 6  
 בַּהֲלִיכוֹתָם וּמִהֲרֹ חוֹמָתָה וְהַכֵּן הַסֶּכֶף׃ שְׁעָרֵי הַנִּתְהוֹרֹת נִפְתַּחוּ 7  
 וְהַחִיכֵל נִמוּג׃ וְהַצֵּב גִּלְתָּה הַעֲלָתָה וְאִמְהוּתָה מִנְּהוּלָה כְּקוֹל יוֹלִים 8  
 מִתַּפְסוֹת עַל-לִבְבָהֶן׃ וְיִינִיגָה כְּבָרְכַת-מִיֹּם מִימִי הִיא וְהָמָּה נָסִים 9  
 עֲמָדֵי שְׁמָדוֹ וְאִין מִפְּנֵה׃ בְּזֹו כֶסֶף בְּזֹו זָהָב וְאִין קֶצֶה לַתְּכִינָה 10  
 כְּבֹד מִכָּל כְּלֵי חֲמָדָה׃ בִּינָה וּמִבּוֹקָה וּמִבְּלָקָה וְלֵב נָמֵס וּפִקֵּן 11  
 בְּרָפִים וְחִלְחִלָה בְּכָל-מִתְּנִים וּפִנֵּן כָּלָם קִבְצֵי פֶאֶרֹר׃ אִתָּה מְעוֹן 12  
 אֲדוֹת וּמִרְעָה הִיא לְפָרִים אֲשֶׁר הִלֵּךְ אֲרִיָּה לְבִיא שֵׁם גִּיר אֲרִיָּה  
 וְאִין מַחֲרִיד׃ אֲרִיָּה טָרָה בְּדִי גְרוּתִיו וּמִחֲנֵק לִלְבָּאֲתִיו וּנְמִלֵּא-טָרָה 13  
 חֲרִיו וּמִעוֹתָיו טָרָפָה׃ הַנִּנֵּי אֲלֹהֶ נָאִם יְהוָה אֲבָאוֹת וְהַבְּעִתִּי 14  
 בְּעֶשֶׂן רִכְבָּהּ וּכְפִירָהּ תֹּאכַל תָּרֵב וְהַכְרַתִּי מֵאֶרֶץ טָרָפָה וְלֹא-יִשְׁמַע  
 עוֹד קוֹל מִלְּאֲבָבָה׃

## CHAPTER III. ג

הָיָה עִיר דָּמִים כָּלָה כַּחַשׁ פָּרֵק מִלְּאָה לֹא וְיִישׁ טָרָה׃ קוֹל שׁוֹט א 2  
 וְקוֹל רַעַשׁ אוֹפֵן וְסִיס הֶחָר וּמִרְכָּבָה מִרְקָדָה׃ פָּרַשׁ מַעֲלָה וְלֹהֵב 3  
 תָּרֵב וּבִקֵּק חֲלִית וְרֵב חָלָל וְכֹבֵד פֶּגֶר וְאִין קֶצֶה לְגוּיָה וְכִשְׁלֹו



4 בְּנוֹתָם: מֶלֶךְ זָנוּי זֹלָה טוֹבַת הֵן בַּעֲלָת כְּשָׁפִים הַמַּכֶּרֶת גִּידִים  
 ה בְּזִמְלֶיהָ וּמִשְׁפָּחֹת בְּכִשְׁפֶּיהָ: הִזְנִי אֶלֶיךָ נָאִם יְהוָה אֲבָאוֹת וְגִלְתִּי  
 6 שִׁילֶךָ עַל־סִנְיָה וְהִרְאִיתִי גִידִים מִעֲלֶיךָ וּמִמְלָכֹת קְלוֹנָה: וְהַשְׁלַכְתִּי  
 7 עָלֶיךָ שִׁקָּצִים וְנִבְלָתִיךָ וְשִׁמְתִיךָ כְּרָאִי: וְהָיָה כְּלִירְאֶיךָ יִדּוּד מִמֶּנּוּ  
 8 וְאָמַר שְׂדֵהָ נִינְיָה מִי נָעִיד לָהּ מֵאֵינֹן אֲבִקֵּשׁ מִנְּהָמִים לָהּ: הִתִּיטְבִּיל  
 מִנָּא אֱמוּנָה הַיִּשְׁבָּה בְּזֵאלִים מִים סָבִיב לָהּ אֲשֶׁר־חִיל לֹם מִיָּם  
 9 חִימְתָּהּ: כִּישׁ עֲצָמָהּ וּמַצְרִים וְאֵין קֶצֶה פֹּט וְלֹבִים הָיוּ בְּזִמְרָתָהּ:  
 י גִּסְחִיא לִגְלָה הִלְכָה בְּשָׁבִי גַם עָלְלִיהָ וְרָשָׁשׁוּ בְּרָאשׁ כְּלִי־יָצִית  
 11 וְעַל־נִכְבְּדֶיהָ יָדָה גִּילָל וְכִלְיָהּ וְלִיָּהּ רָתְקוּ בִּזְקִים: גִּסְאֵת תִּשְׁכְּרִי  
 12 תִּהְיִי נִשְׁלָמָה גִּסְאֵת תִּבְקָשִׁי מִיָּד מְאוֹיִב: פְּלִימְבָּרְנָה תֵּאָנִים עִם־  
 13 בְּנִיָּים אֲסִינְעִי וְנִפְלִי עַל־פִּי אֵיכָל: הִלְהָ עֲמִידָה נְשִׁים בְּקִרְבָּה לְאִיבִיךָ  
 14 פְתִיחַ נִפְתְּחוּ שְׁעָרֶי אֲרָצָה אֲכַלָּה אֵשׁ בְּרִיחֶיךָ: מִי מִצֹּר שְׁאֲבִירָלָה  
 ט חֲזָקוֹ מִבְּעִרְיָה בְּאֵי בְּטִיט וְרִמְסִי בַחֲמֹר הַחֲזִיקִי מִלְּבָן: שֵׁם תֹּאכְלָה  
 אֵשׁ תִּכְרִיתָהּ חֶרֶב תֹּאכְלָה פִּגְלָק תִּחַפְּדִי פִּלְלָק תִּחַפְּדִי פֶּאֶרְבָּה:  
 16 הַרְבִּית רִכְלֶיךָ מִפְּזִכֵּי הַשָּׁמַיִם וְלֶקַע פֶּשֶׁט וַיִּקָּה: מִנְּזִרֶיךָ פֶּאֶרְבָּה  
 17 וְשִׁסְסֶיךָ פָּנֹב גִּזְרֵי חֲזֹנִים בְּגִדְרוֹת בָּרוֹם קָרָה שָׁמֶשׁ זָרְחָה וְנִזְרָד  
 18 וְלֹא־נִזְרָד מִקוֹמוֹ אֵנָם: נָמִי רִלְיָה מִלָּה אֲשׁוּר וְשִׁכְנִי אֲדִירָה נִפְשׁוּ  
 19 עֲמִידָה עַל־הַהָרִים וְאֵין מִקְבֵּץ: אֵין־פֶּתַח לְשִׁבְרָה נִתְלָה מִפְתָּה כָּל־  
 שְׁמִיעִי שְׁמִיעָה תִּקְשִׁי כָּה עָלֶיךָ כִּי עַל־מִי לֹא־עֲבָהה רָתְתָה תִּמְיִד:

## XIII. TWELVE SELECTED PSALMS.

## PSALM I. א

א אֲשֶׁר־י הָאִישׁ אֲשֶׁר לֹא הִלָּךְ בַּעֲצַת רָשָׁעִים וּבִדְבָרָה הַטָּאִים לֹא עָמַד  
 2 וּבִמְוֹשֵׁב לָאִים לֹא נָשָׁב: כִּי אֲסִיבֹתָהּ וְהָיָה חִפְצוֹ וּבִתְוֹרָתוֹ יִהְיֶה  
 3 יוֹמָם וְלַיְלָה: וְהָיָה כַּעֲזָן שֶׁתִּיֵּל עַל־פִּלְגֵי מַיִם אֲשֶׁר פָּרִיו יִתֵּן בַּעֲתוֹ  
 4 וְיִגְלֶהוּ לֹא וְיִבֹּל וְכָל אֲשֶׁר־יַעֲשֶׂה וַיַּעֲלִית: לֹא־יֵחַן הָרָשָׁעִים כִּי אֲסִיבֹתָהּ  
 ה אֲשֶׁר־תִּקְרָא רִיחֵ: עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בַּעֲרַת  
 6 צְדִיקִים: כִּי־יִזְכֶּה יִהְיֶה הָרָה צְדִיקִים וְהָרָה רָשָׁעִים תִּאָּבֵד:

## PSALM II. ב

א לָמָּה רָגַשׁוּ גִידִים וְלֹא־מִים וְהִגִּירִיק: וְתִנְצְבִי מִלְכִּי־אַרְצָן וְרוֹזְנִים  
 3 יִסְדִּירֶנְתָּה עַל־יְהוָה וְעַל־מִשִּׁיתוֹ: נִתְקַחָה אֶת־מִסְכּוֹתֵימוֹ וְנִשְׁלִיכָה  
 4 מִמֶּנִּי עֲבִתִימוֹ: יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק אֲדֹנִי וְלִעֲגִלְמוֹ: אֵין יִדְבָּר

אֶלֶימוּ בְּאֶפֶס וּבְחֶרֶדוֹ וּבְהֶלְמוֹ : וְאֵי נִסְכָּתִי מִלְּפִי עַל־צִיּוֹן הִרְקֵדְשִׁי : 6  
 אֶסְפָּה אֶלְחָק יִהְיֶה אָמַר אֵלַי בְּנִי אֲתָה אֲנִי הַיּוֹם יִלְדְּתִיךָ : שָׂאֵל 87  
 מִמֶּנִּי וְאֲתָנָה גִּוִּים נִחַלְתָּה וְאֲתָהּ אֶפְסִי־אֶרֶץ : תִּרְעַם בְּשֹׁבֶט בְּרוֹזַל 9  
 כִּכְלִי יוֹצֵר תִּנְפָצֵם : וְעַתָּה מַלְכִּים הַשְׁכִּילוּ הֶחָסִיד וְטָפְטִי אֶרֶץ : עֲבָדֶי 11  
 אֲתִי־הִנֵּה בִּירוּאָה וְגִילֹו בִּרְעָה : נִשְׁקֹו־בָר פְּנֵי־אַלֹהֶ , וְחֹאבְדוֹ דָּרָה 12  
 כִּי־יִבְעַר כְּמַעַט אֶפֶס אֲשֶׁרִי כִלְ־חֹסִי בּוֹ :

## PSALM III. ג

מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפָּנָי , אֲבִשְׁלוֹם בְּנִי : יִהְיֶה מִה־רַבִּי צָרָא 2 א  
 רָבִים קָמִים עָלַי : רַבִּים אֹמְרִים לְנַפְשִׁי אִיֵּן וְשׁוֹעֲתָה לֹא בְּאֵלֹהִים 3  
 סֵלָה : וְאֲתָה יִהְיֶה מִנֵּן בְּעַדִּי כְּבוֹדִי וּמָרוֹם רֹאשִׁי : קוֹלִי אֲלִי־הִנֵּה 4  
 אֶקְרָא וְיַעֲנֵנִי מִהֵרָ קִדְּשׁוּ סֵלָה : אֲנִי שָׁכַבְתִּי וְאֲשִׁנָּה הַקִּיצוֹתִי כִּי יִהְיֶה 6  
 יִסְמְכֵנִי : לֹא־אִירָא מִרְבֻּבוֹת עִם אֲשֶׁר סָבִיב שְׁתוֹ עָלַי : קוֹמָה יִהְיֶה 7  
 הַשִּׁוְעָנִי אֲלֹהִי כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבֵי לַחֵי שְׁנֵי רַשָּׁעִים שִׁבְרָתָ : לִי־הִנֵּה 9  
 הַשִּׁוְעָה עַל־עַמּוֹ בִּרְכָתָה סֵלָה :

## PSALM IV. ד

לְמַנְצָח בְּנִינּוֹת מִזְמוֹר לְדָוִד : בִּקְרָאִי עֲנֵנִי , אֲלֹהִי צִדְקִי בָצָר 2 א  
 הִרְחַבְתָּ לִּי חֲזִנִי וְשָׁמַע תַּפְלָתִי : בְּנִי־אִישׁ עַד־מָה כְּבוֹדִי לְכַלְמָה 3  
 תִּאֲהַבִּין רִיק תִּבְקָשׁוּ כֶּזֶב סֵלָה : וְדַעוּ כִּי־הַפִּלָּה יִהְיֶה חֲסִיד לֹא 4  
 יִהְיֶה וְשָׁמַע בִּקְרָאִי אֲלֵיוֹ : רַגְזוֹ וְאֲלִי־תִתְּטָאוּ אֹמְרֵי בְּלִבְבָכֶם עַל־ 5  
 מִשְׁכַּבְכֶּם וְדַמּוּ סֵלָה : זִבְחֵי זִבְחִי־צֶדֶק וּבְטַחֹו אֲלִי־הִנֵּה : רַבִּים 7  
 אֹמְרִים מִי־יִרְאֶנָּה טוֹב נִסָּה־עֲלֵינוּ אֹר פָּנֶיהָ יִהְיֶה : נִתְּתָה שִׁמְחָה 8  
 בְּלִפְי מַלְּאֵת דִּגְגָם וְתִירוּשָׁם רַבִּי : בְּשָׁלוֹם יִחַדְּךָ אֲשַׁכְּבָה וְאִישָׁן 9  
 כִּי־אֲתָה יִהְיֶה לְבָדָד לְבַטָּח תוֹשִׁיבֵנִי :

## PSALM V. ה

לְמַנְצָח אֲלִי־הַנְּחִילֹת מִזְמוֹר לְדָוִד : אֹמְרֵי הַאֲזִנָּה , יִהְיֶה בִּינָה 2 א  
 הַיּוֹנִי : תִּקְשִׁיבָה לְקוֹל שׁוֹעִי מִלְּפִי וְאֲלֹהִי כִּי־אֲלִיָּה אֶתְפַּלֵּל : יִהְיֶה 4  
 בָּקָר תִּשְׁמַע קוֹלִי בָּקָר אֶעֱהֶלֶךָ וְאַצְפָּה : כִּי , לֹא אֵל חָפְזִין רָשָׁע , 5  
 אֲתָה לֹא יִגְרָה רַע : לֹא־יִתְּנָצְבוּ הַזִּלְלוֹם לְגִגְד עֵינֶיהָ שׁוֹאֲתָ כָּל־ 6  
 פְּעָלֵי אִוֶּן : תִּאֲבֹד דְּבָרִי כֶּזֶב אִישִׁי־דִמְיִם וּמִרְמָה יִתְּעַב , יִהְיֶה : 7

8 וְאֵלֵי כְּרַב חֲסִדָּה אָבִיא בֵּיתָה אֲשֶׁתְּחַנֶּה אֶל־חֵיבֶל קֶדְשְׁךָ בִּירְאָתָהּ;  
 9 יְהוָה יִחַי בְּצִדְקָתָהּ לְמַעַן שׁוֹרְרֵי הַנֶּשֶׁךְ לִפְנֵי דִרְכָּךָ; כִּי אֵין בְּפִיהוּ  
 11 נְכוּזָה קִרְבָּם הַיּוֹת קִבְר־פְּתִית וְלָנֶם לְשׁוֹנָם בְּחִלְקִינִי; הַאֲשִׁימָם  
 אֱלֹהִים וּפְלֵה מִמַּעְצוֹתֵיהֶם כְּרַב פִּשְׁעֵיהֶם הַדִּיחֵמוּ כִּי מְרוּ בָךְ;  
 12 וַיִּשְׁמְחוּ כְּלִיחֹסֵי בָךְ לְעוֹלָם וַרְנֵנוּ וְתִסָּף עֲלֵינוּ וְיִעֲלֶצוּ בָּךְ אֲהַבִּי  
 13 שְׁמָךְ: כִּירְאָתָה תִּבְרָךְ צִדִּיק יְהוָה בְּצִדָּה רָצִין תַּעֲטֹרֵנוּ:

## PSALM VI. ו

2 א לְמַנְצָח בְּגִינֹת עַל־הַשְּׁמִינֹת מִזְמֹר לְדָוִד: יְהוָה אֶל־בְּאֶפְתָּה  
 3 תִּזְכִּיתֵנִי וְאֶל־בְּהֶמְתָּה תִּסְכְּרֵנִי: חַנּוּן יְהוָה כִּי אֲמַלֵּל אֲנִי רַפְּאֵנִי  
 4 יְהוָה כִּי נִבְהֵלוּ עֲצָמַי: וְנִפְשִׁי נִבְהֵלָה מְאֹד וְאַתָּה יְהוָה עַד־מָתִי:  
 6 ה שׁוּבָה יְהוָה חֲלָצָה נַפְשִׁי הוֹשִׁיעֵנִי לְמַעַן חֲסִדָּךָ: כִּי אֵין בְּמִנֹת זִכְרָךְ  
 7 בְּשָׂאוֹל מִי וְיִדְה־לָּךְ: וַיַּעֲתִי בְּאַנְחֹתִי אֲשַׁחֶה בְּכָל־לַיְלָה מִטְּתִי  
 9 8 בְּדַמְעָתִי עֵרָשִׁי אֲמַסָּה: עֲשֵׂשָׁה מִבָּעַס עֵינַי לְחֹקָה בְּכָל־צוּרָרִי: סוּרוּ  
 מִמֶּנִּי כָל־פְּעָלֵי אֲנִי כִּי־שָׁמַע יְהוָה קוֹל בִּכְנִי: שָׁמַע יְהוָה תַּחֲנוּנִי  
 11 יְהוָה תַּפְלִיתִי יִקָּח: רַבְשׁוֹ וַיִּבְהֵלוּ מְאֹד כָּל־אֹיְבֵי לִשְׁבוֹי רַבְשׁוֹ רַנְעִי:

## PSALM VII. ז

2 א שְׁגִיזֹן לְדָוִד אֲשֶׁר־לֹשֶׁר לִיהוָה עַל־דְּבַר־כּוֹשׁ בְּיָדוֹמִינִי: יְהוָה אֱלֹהֵי  
 3 בָּךְ הִסִּיתִי הוֹשִׁיעֵנִי מִכָּל־רָדְפִי וְהַצִּילֵנִי: פִּדְיֹנְתָךְ כְּאַרְגָּה נַפְשִׁי פָּרַק  
 4 ה וְאֵין מַצִּיל: יְהוָה אֱלֹהֵי אִסְעִשְׁתִּי זֹאת אִסְי־שֶׁעֻל בַּכָּפִי: אִם־  
 6 גִּמְלָתִי שׁוֹלְמִי רַע וְאַחֲלָצָה צוּרָרִי רִיקָם: תִּרְחֹף אוֹיֵב נַפְשִׁי וַיִּשָּׁג  
 7 וַיִּרְמָס לְאַרְצִי חָגִי וּכְבוֹדִי לַעֲפָר וַיִּשְׁכֵּן סֵלָה: קִיָּמָה יְהוָה בְּאַפָּהּ  
 8 הִנָּשָׂא בַּעֲבֻרוֹת צוּרָרִי וַעֲיָרָה אֵלַי מִשְׁפָּט צִיּוֹת: וַעֲדַת לְאֻמִּים  
 9 תִּסּוּבֵבֶךְ וְעֲלִיהָ לְמָרוֹם שׁוּבָה: יְהוָה יִדִּין עַמִּים שְׁפָטֵנִי יְהוָה  
 כַּדְדָּרִי וּכְתַמִּי עָלַי: וַיִּמְרֹאֵא רַע וְרַשְׁעִים וַתִּכְוֹנֵן צִדִּיק וּבָתֵּן לְבוֹת  
 11 וְכָל־לוֹת אֱלֹהִים צִדִּיק: מִגִּנִּי עַל־אֱלֹהִים מוֹשִׁיעַ יִשְׂרָאֵל: אֱלֹהִים  
 12 שׁוֹפֵט צִדִּיק וְאֵל זֶעַם בְּכָל־יוֹם: אִם־לֹא יָשׁוּב חֲרַפּוֹ וְלִטּוֹשׁ קִשְׁתּוֹ  
 13 דָּרָה בְּיִכּוֹנְנָהּ: וְלוֹ הַכִּין כְּלִי־מִנֹת חֲצִיו לְדִלְקִים וַיַּעַל: הִנֵּה יַחֲבֵל־  
 14 אֲנִי וְהִרְחָה לְמַל וַיִּגְלַד שֶׁקֶר: בִּזִּיר כָּרָה בַּיַּחֲפָזָהּ וַיִּפֹּל בְּשַׁחַת  
 17 וַיַּעַל: יָשׁוּב עִמָּלּוּ בְּרָאשׁוֹ וְעַל־קִדְקִדּוֹ חֲמָסוֹ נָדָד: אוֹרָה יְהוָה  
 18 כַּדְדָּו וְאַזְמִינָה שְׁמִי־יְהוָה עֲלֵיוֹן:

## PSALM VIII. ח

לְמִנְצָח עַל־הַגִּיתִית מִזְמֹר לְדָוִד : יְהוָה אֱדִינֵנוּ מִהֲאֲדִיר שְׁמֹה א  
 בְּכִלְהָאָרֶץ אֲשֶׁר־תִּגְהַ הַיּוֹדָה עַל־הַשָּׁמַיִם : מִפִּי עוֹלָלִים , וְיוֹנָקִים יִסְדֹּתָ 3  
 עַל לְמַעַן צִוְּרֶיךָ לְהַשְׁפִּית אוֹיֵב וּמִתְנַקֵּם : כִּי־אֲרָאָה שְׁמִיָּה מַעֲשֵׂה 4  
 אֲצַבְעֶיךָ לִבָּח וְכֹכָבִים אֲשֶׁר כֹּונֶנֶתָה : מִהֲאֲדִיר כִּי־תִצְרַפְנוּ וּבֶן־ה 5  
 אָדָם כִּי תִפְקְדֵנִי : וּתְחַסְרֶהֱנִי מֵעַט מֵאַלְהִים וּכְבוֹד וְהָדָר תַּעֲטֶרְהֵנִי : 6  
 תַּמְשִׁילֵהוּ בַּמַּעֲשֵׂי יְדִיָּה כֹל שְׁתָּה תַחַת־רַגְלָיו : צִנָּה וְאַלְפִים כָּלָם 8 7  
 וְזֶם בְּהַמּוֹת שָׁדִי : צַפּוֹר שָׁמַיִם וְדָגֵי הַיָּם עֵבֶר אֲרָחוֹת וַיָּמִים : יְהוָה 9  
 אֲדִינֵנוּ מִהֲאֲדִיר שְׁמֹה בְּכִלְהָאָרֶץ :

## PSALM XXII. כב

לְמִנְצָח עַל־אֵילָת הַשֹּׁחַר מִזְמֹר לְדָוִד : אֱלִי אֱלִי לָמָּה עֲזַבְתָּנִי א  
 רְחִיק מִיִּשְׁוּעָתִי הַבְּרִי שְׁאֵנָתִי : אֱלֹהֵי אֲקָרָא יוֹמָם וְלַיִל תַּעֲנֵה וְלִצִּילָה 3  
 וּלְאֲדָמָה לִי : וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת וְיִשְׂרָאֵל : בָּהּ בָּטַחוּ 4  
 אֲבֹתֵינוּ בָּטַחוּ וְתִפְלָטְמוּ : אֱלֹהֵי זַעֲקוֹ וְנִמְלָטוּ בָּהּ בָּטַחוּ וּלְאֲבֹשׁוּ : 6  
 וְאַנְכִי תִלְעַת וּלְאֲ־אִישׁ חֲרַפְתָּ אָדָם וּבִזְיוֹנָם : כִּלְיָאֵי וְלַעֲגוּ לִי 8 7  
 וּפְטִירוֹ בְּשׂוֹף רִיעֵי רֹאשׁ : גַּל אֶל־יְהוָה וּפְלָטָהוּ וְצִילָהוּ כִּי חָפֵץ 9  
 בּוֹ : כִּי־אָתָּה גִּתִּי מִבֶּטֶן מִבְּטִיחִי עַל־שָׁדִי אִמִּי : עֲלִיָּה הַשְׁלַכְתָּנִי 11  
 מִרְחֹם מִבֶּטֶן אִמִּי אֱלִי אָתָּה : אֶל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי אֵין 12  
 עֹזֶר : סָבְבוּנִי פָרִים רַבִּים אֲבִירִי בָשֶׁן כְּתוּרֵנִי : פָּצוּ עָלַי פִּיהֶם אֲרִיָּה 13  
 טָרָה וְשֹׁאֵג : כַּמּוֹם נִשְׁפָּכְתִּי וְהִתְפָּרְדּוּ כָל־עַצְמוֹתַי הִנֵּה לְבִי כְּדוֹג 14  
 לֹמֵס בְּתִיף מַעִי : רִבֵּשׁ כַּחֲרֹשׁ , לָחִי וּלְשׁוֹנִי מִדְּבַק מִלְקוֹחֵי וְלַעֲפָר 16  
 מִן־תִּשְׁפָּתֵנִי : כִּי־סָבְבוּנִי כָל־כִּים עֲדַת מְרַעִים חֲקִיפוּנִי גָאֲרִי וְרַגְלִי : 17  
 אֲסַפֵּר כָל־עַצְמוֹתַי הֵמָּה לְבִיטוֹ וְרֹאדִיבִי : יַחֲלָקוּ בְּגִדִי לָהֶם וְעַל־ 18  
 לְבוּשִׁי יַפִּילוּ גֹרָל : וְאַתָּה יְהוָה אֶל־תִּרְחַק אֲגִלּוֹתַי לַעֲזָרָתִי חִישָׁה : כ  
 חֲצִילָה מִחֹרֵב נִפְשִׁי מִי־כָלֵב יַחֲיִדְתִּי : הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה וּמִקְרָנִי 21  
 הַיָּמִים עֲיִתָנִי : אֲסַפֵּרָה שְׁמֶךָ לְאַחֵי בְּתִיף קָהֵל אֲהַלְלֶךָ : וְרָאִי יְהוָה , 23  
 הַלְלוּהוּ כִּלְזֹרַע הַעֲקֵב כַּבְדֻּהוּ וְגִירוֹ מִלִּפְנֵי כִלְזֹרַע וְיִשְׂרָאֵל : כִּי לֹא־ 24  
 בָּזָה וְלֹא שָׁקַץ עֲזוֹת עָלַי וּלְאֲ־הִסְתִּיר פָּנָיו מִמֶּנִּי וּבִשְׁוֹעוֹ אֱלֹהֵי 26  
 שְׁמֵעִ : מֵאֲתָתָה תִּהְלָתִי בְּקָהֵל רַב נִדְרִי אֲשַׁלֵּם נֹגֵד וְרָאוּ : וְאֲכָלוּ 27  
 עֲוֹנוֹם , וְיִשְׁפְּעִי וְהַלְלוּ יְהוָה דְּרָשׁוּ יַחֲי לְבַבְכֶּם לַעֲד : יִזְכְּרוּ , 28  
 וְיָשׁוּבוּ אֶל־יְהוָה כִּי־אֲסִיר־אֶרֶץ וְיִשְׁתַּחֲוּוּ לִפְנֵיהֶ כָל־מַשְׁפְּחוֹת גִּזְיוֹם :  
 כִּי לִיהוָה תִּמְלִיכָה וּמִשָּׁל בַּגּוֹיִם : אֲכָלוּ וַיִּשְׁתַּחֲוּוּ , כִּלְזֹרַע־אֶרֶץ 29

31 לפָּנָיו יִכְרַעַי כְּלִיזְמוֹתָי עָפָר וְנִפְשׁוֹ לֹא חָתָה: זָרַע נִשְׁבְּרָנִי יִסְפָּר  
32 לְאֹדְנִי לְדֹר: יִבְאֹר וְיִגְדֹּדוּ צִדְקָתוֹ לְעַם לִילֵךְ כִּי עָשָׂה:

PSALM XLV. מה

2 א לְמַנְצֵחַ עַל־שָׁשִׁים לְבִנְיָקָרַח מִשְׁפִּיל שִׁיר יִדְּיָהוּ: רָחַשׁ לִבִּי, דָּבָר  
3 טִיב אֲמַר אֲנִי מַעֲשֵׂי לְמִלְכָּה לְשׁוֹנֵי עֵץ, סוֹפֵר מְהִיר: וְסוֹפֵית מִבְּנֵי  
4 אֲדָם הַיֵּצֵק חֵן בְּשִׁפְזוֹתֶיהָ עֲלִיזָן בִּרְכָה אֱלֹהִים לְעוֹלָם: חֲגֹר חֲרָבָהָ  
ה עַל־רֶגְלָהּ גִּבּוֹר חֲזָדָה וְהִדְרָה: וְהִדְרָה, צִלַח רָכָב עַל־הַבְּרָאֲמַת  
6 וְעִנְיָה־צֶדֶק וְתוֹרָה יוֹרָאוֹת יְמִינָהּ: חֲצִיָּה שְׁנֵינִים עָמִים תַּחְתֶּיהָ  
7 וְפָלֵי פֶלֶב אוֹיְבֵי הַמֶּלֶךְ: כִּסְאָהּ אֱלֹהִים עוֹלָם וְעַד שֹׁבֵט מִיעַר שֹׁבֵט  
8 מַלְכִּיתָהּ: אֲהַבֶּתָּ צֶדֶק וְתִשְׁנֹא רָשָׁע עֲלִיזָן, מִשְׁחָהּ אֱלֹהִים אֱלֹהֶיהָ  
9 שִׁמֵּן שִׁשׁוֹן מִחֲבָרָהּ: מֶרַח וְאַהֲלֹת קַצִּיעוֹת כָּל־בְּנוֹתֶיהָ מִזִּיכְלִי  
- שֵׁן מִי שְׁמִחָהּ: בָּנוֹת מַלְכִּים בִּיקְרוֹתֶיהָ נִצְבָה שֹׁגֵל פְּרִימֹנָה בִּכְתָם  
11 אֲפִיר: שְׁמִעֲרִבֶת וְרָאִי וְהָטִי אֲזָנָהּ וְשִׁכְחִי עֲמָהּ וּבֵית אָבִיהָ:  
12 וְיִתְּאוֹ הַמֶּלֶךְ וְפָנָה כִּי הִיא אֲדֹנֶיהָ וְהִשְׁתַּחֲוִּירוּ: וּבִתְצִיר, בְּמִנְחָה  
13 פָּנֶיהָ יִחַלּוּ עֲשִׂירֵי עָם: כָּל־כְּבוֹדָהּ בַּת־מֶלֶךְ פְּגִימָה מִמִּשְׁבָּצֹת זָהָב  
טו לְבִדְשָׁהּ: לְרַקְמוֹת תִּיבֵל לְמִלְכָּה בְּתוֹלָת אַחֲרֶיהָ רַעוּתֶיהָ מִיבְּאוֹת  
16 לָהּ: תִּיבֵלְנָה בְּשִׁמְחַת וְגִיל תִּבְוָאֶינָה בְּהִיכַל מֶלֶךְ: תַּחַת אֲבֹתֶיהָ  
17 יִהְיוּ בְּנוֹת תִּשְׁתַּמּוּ לְשׁוֹרִים בְּכִלְהָאָרֶץ: אֲזִיכֶרָה שְׁמָהּ בְּכִלְדָּר וְדָר  
עֲלִיזָן עָמִים יְהוֹדֶהָ לְעַלָם וְעַד:

PSALM LXXII. עב

2 א לְשִׁלְמֹה, אֱלֹהִים מִשְׁפָּטֶיהָ לְמִלְכָּה חֵן וְצִדְקָתָהּ לְבִנְיָמִן: יִדְּיָן  
3 עֲמָהּ בְּצֶדֶק וְעֲנִיָּה בְּמִשְׁפָּט: יִשְׂאוּ הָרִים הָרִים שְׁלוֹם לְעַם וְגִבְעוֹת בְּצִדְקָהּ:  
ה וְשֹׁפֵט, עֲנִיִּי־לָם יוֹשִׁיעַ לְבִנְיָ אֲבִיזֹן וַיִּדְכָּא עוֹשֵׁק: יִירָאוּהָ עַם־שֹׁמֵשׁ  
6 וְלִפְנֵי לִבָּת דֹּר דוֹרִים: גִּבֹּר כְּמֶטֶר עֲלִיזָן פְּרִיבִים זִרְזוּהָ אֶרֶץ:  
7 וּפְתַח בְּרִמּוֹ צִדִּיק וְרָב שְׁלוֹם עַד־בְּלִי יִרְחֹ: וַיִּרְדֶּה מִיָּם עַד־יָם  
9 וּמִנְהַר עַד־אֲסִי־אֶרֶץ: לִפְנֵי יִכְרַעוּ צִיּוֹן וְאֲבִיבֵי עָפָר וְלִחְכֵי:  
י מַלְכֵי תְּרָשִׁישׁ וְאִיִּים מִנְחָה וְשִׁיבֵי מַלְכֵי שָׁבָא וְסָבָא אֲשַׁכֵּר וְקָרִיבוּ:  
11 וְיִשְׁתַּחֲוּוּ לָהּ כָּל־מַלְכִּים כְּלִיזְמוֹת וְעַבְדֶּיהָ: כִּי־גִבּוֹר אֲבִיזֹן מִשְׁפָּט  
12 וְעִזֵּי וְאִיז־עֶזֶר לוֹ: גִּחַס עֲלֵהֵל וְאֲבִיזֹן וְנִפְשׁוֹת אֲבִיזִינִים יוֹשִׁיעַ:  
13 מִתּוֹדָה וּמִחֲמָס וּגְאֹל נַפְשָׁם וְיִקָּר דָּמָם בְּשִׁינֵי: וַיִּחַי וְיִתְּדֵל מִזָּהָב  
טו שָׁבָא וְיִתְּפֹלֵל בְּעֶדֶן תְּמִיד כְּלִיזְמוֹת וְיִבְרַכְנָהּ: וְהִי פֶסֶת־דָּר, בְּאֶרֶץ  
16

בְּרֹאשׁ הָהָרִים יִרְעַשׂ כְּלִבְנוֹן פָּרְגוֹ וְיִצְרֻוּ מִלִּיר כַּעֲשֹׁב הָאָרֶץ : יְהִי 17  
 שְׁמוֹ , לְעוֹלָם לִפְנֵי שָׁמַשׁ יִגְיֹן שְׁמוֹ וַיִּתְּבַרְכּוּ בּוֹ כְּלִיָּוִם יִאֲשְׁרֶהוּ :  
 בְּרוּךְ , יְהוָה , אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ : וּבְרוּךְ , שֵׁם 18  
 כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ אֶת־כְּלִי־הָאָרֶץ אָמֵן , וְאָמֵן : כָּל־תַּפְלוֹת 19  
 לְיָד בְּנֵי־יִשְׂרָאֵל :

## PSALM CX. קי

לְדוֹד מִזְמוֹר נָאִם יְהוָה , לְאֹהֲבָי שָׁב לִימִינִי עַד־אֲשִׁית אֲיֻבֶּיךָ א  
 הָדָם לְרַגְלֶיךָ : מִשָּׁה עָזָה יִשְׁלַח יְהוָה מִצִּיּוֹן רִזְהָ בְּקֶרֶב אֲיֻבֶּיךָ : 2  
 עֲמֶה נִדְבַת בָּרוֹם חִילָהּ בַּהֲדַר־קֹדֶשׁ מִרְחֹם מִשְׁחָר לָהּ טַל יִלְחַתָּהּ : 3  
 לִשְׂבַע יְהוָה , וְלֹא יִפְחֹם אֶת־הַיֶּכֶן לְעוֹלָם עַל־דְּבָרָתִי מִלִּפְי־צֶדֶק : 4  
 אֲדֹנִי עַל־יְמִינֶךָ מִחֵץ בְּיוֹם־אָפּוֹ מַלְכִּים : יִדְּרִן בְּגוֹיִם מִלֵּא גְבוּרֹת ה  
 מִחֵץ רֹאשׁ עַל־אָרֶץ רַבָּה : מִפְּחַל בְּבִרְךָ יִשְׁתַּח עַל־פָּנָי הָרִים רֹאשׁ : 7

XIV. THE EXHORTATION OF WISDOM, *Proverbs* 8.

הֲלֹא־חֲכָמָה תִּקְרָא וְתִבְוֹנָה תִּתֵּן קוֹלָהּ : בְּרֹאשׁ־מְרוֹמִים עַל־דֶּרֶךְ בֵּית א  
 נְתִיבוֹת נִצָּבָה : לִיד־שָׁעָרִים לִפְי־קֶרֶת מְבוֹא פְתָחִים תִּלְפָּה : אֲלֵיכֶם 4  
 אִישׁוֹם אֶקְרָא וְקוֹלִי אֶל־בְּנֵי אָדָם : הִבְיִנוּ פִתְחֵינוּ עֲרֻמָּה וְכִסְיֹלִים ה  
 הִבְיִנוּ לֵב : שְׁמִיעִי כִירְנִינִידִים אֲדַבֵּר וּמִפִּתְחֹת שְׁפָתַי מִישָׁרִים : כִּי־אֵמַת 7  
 יִהְיֶה חֲזִי וְהוֹעֵבֶת שְׁפָתִי רָשָׁע : בְּצֶדֶק כְּלִיאֲמִרֹתַי אֵין בָּהֶם נִפְתָּל 8  
 וְעֶקֶשׁ : כָּלָם נִכְחִים לַמִּבְּיִן וְיִשְׁלֹרִים לְמִצְאֵי דַעַת : קַח־מוֹסְרִי וְאַל־ 9  
 כִּסֶּה וְלִדַּעַת מִדְּרוֹץ נִבְחָר : כִּי־טוֹבָה חֲכָמָה מִפְּטִינִים וְכִל־חֲפָצִים לֹא 11  
 יִשְׁוִיָּבָה : אֲנִי חֲכָמָה שְׁכֵנָתִי עֲרֻמָּה וְדַעַת מִזְמוֹת אֲמַצָּא : יִרְאֵת 12  
 יְהוָה שְׁנֹאת רָע גָּאָה וְנָאֹן , וְדֶרֶךְ רָע וּפִי תִהְפְּלוֹת שְׁנֹאתִי : לִי־ 14  
 עֲצָה וְתוֹשִׁיעָה אֲנִי בִינָה לִי גְבוּרָה : בִּי מַלְכִּים וּמַלְכוֹ וְרוֹזְנִים ט  
 יִחְוֶקְקִי צֶדֶק : בִּי שָׁרִים יִשְׁוִי וְנִדְרִיבִים כְּלִישְׁפָטִי אֶרְץ : אֲנִי אֶחְבִּיָּהּ 16  
 אֶחָב וּמִשְׁחָלִי יִמְצְאוּנִי : עֲשֹׁר־וּכְבוֹד אֵתִי תוֹן עֲלֵיךְ וּצְדָקָה : טוֹב 17  
 פָּרִיז מִדְּרוֹץ וּמִמֶּזְז וְתִבְיָאֲתִי מִכָּסֶּה נִבְחָר : בְּאַרְחֵ צְדָקָה אֶחְלֶה בְּרוּךְ 19  
 נְתִיבוֹת מִשְׁפָּט : לִחְתִּיל אֶחְבִּי נֶשׁ וְאֶזְרְתִּיהֶם אֲמַלֵּא : יְהוָה 21  
 קִנְיִי רֹאשִׁית דְּרָכּוֹ קֹדֶם מִפְּעֻלּוֹ מֵאֵז : מַעֲלֹם נִסְכָּתִי מִרֹאשׁ מִקְדָּמִי־ 22  
 אֶרֶץ : בְּאִינְדִּחְמוֹת חוֹלְלָתִי בְּאִין מַעֲלֹת נִכְפְּרִי־מִים : בְּטָרֹם הָרִים 24  
 הִטְבַּעִי לִפְנֵי גְבוּעִית חוֹלְלָתִי : עַד־לֹא עָשָׂה אֶרֶץ וְהוֹצִית וְרֹאשׁ 26

27 עֲפֹרֹת תִּבְלֶה : בְּהִכִּינִי שָׁמַיִם שָׁם אֲנִי בִּחְקֹךָ חֹגַג עַל־פְּנֵי תְהוֹמוֹ :  
 28 בְּאֲמָצִו שְׁחָקִים מִמַּעַל בְּעִזּוֹז עֵינֹת תְהוֹמוֹ : בְּשׁוֹמְדִי לֵיָם , חֲקֹךְ וּמִיָּם  
 29 לֹא יַעֲבֹר־יָפְיוֹ בְּחֹקֶךָ מוֹסְדֵי אָרֶץ : וְאֶהְיֶה אֲצִלֹּו אֲמוֹן וְאֶהְיֶה  
 31 שֹׁשְׁעֵימַי נֹחַ , וְיוֹם מִשְׁחָקְתָּ לִפְנֵיךָ בְּכָל־עֵת : מִשְׁחָקְתָּ בְּתִבְלֹו אֲרָצִו  
 32 וְשֹׁשְׁעֵי אֶת־בְּנֵי אָדָם : וְשִׁתָּה בָנִים שֹׁמְעֵי־לִי וְאֲשֶׁר־יִדְרְכּוּ  
 33 יִשְׁמְרוּ : שֹׁמְעֵי מוֹסֵר וְחֹכְמֵי וְאֶל־תִּפְרָעוּ : אֲשֶׁר־יִאָּדָם שֹׁמֵעַ לִי  
 34 לִשְׁקֹד עַל־הַלְתַּתִּי נֹחַ , וְיוֹם לִשְׁמֹר מִזִּזְנוֹת פִּתְחוֹ : כִּי מִצָּאִי מִצָּאִי  
 36 חַיִּים נִפְקָא רִצּוֹן מִיְהוָה : וְהִטָּאִי הַמָּס נִפְשׁוֹ כָּל־מִשְׁנָאִי אֶהְבֹו מוֹת :

## XV. JOB'S COMPLAINT AND TRIUMPH, *Job* 3. 19.

### CHAPTER III. ג

א אֶת־רִיבִי כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיִּקְלַל אֶת־יוֹמוֹ : וַיִּגְזֵן אִיּוֹב  
 3 וַיֹּאמֶר : יָאֵבֶד יוֹם אֲנִלְדָּ בּוֹ וְהַלֵּילָה אֲמַר הָיָה גִבֹר : הַיּוֹם הַהוּא  
 ה יָהִי חֲשֶׁה אֶל־יְהוָהוּ אֱלֹהֵי מִמַּעַל וְאֶל־תּוֹפֵעַ עָלָיו נִהְרָה : וַיִּגְאֻלְהוּ  
 6 חֲשֶׁה וַיִּצְלַמּוֹת תִּשְׁכַּן־עָלָיו עֲנָה לְבַעֲתָהּ כַּמְרִירִי נֹחַ : הַלֵּילָה הַהוּא  
 7 יִקְתְּהוּ אֶפֶס אֶל־יָתֵד בִּימֵי שָׁנָה בְּמִסְפַּר יָרְחִים אֶל־יָבֵא : הַיָּה  
 8 הַלֵּילָה הַהוּא יִהְיֶה גִלְמִיד אֶל־תִּבּוֹא רִנָּה בּוֹ : יִקְבְּהוּ אֶרְבִּי־יוֹם  
 9 הַעֲתִידִים עָרֵךְ לוֹתֵתָן : יִחַשְׁכֶּה כּוֹכְבֵי נִשְׁפּוֹ וְקוֹלֹאֹר וְאֶזֶן וְאֶל־  
 י יָרָאָה בַּעֲפֹע־פִּיר־שָׁחַר : כִּי לֹא סָגַר דַּלְתֵי בִטְנִי וַיִּסְתַּר עֵמֶל מִשְׁנִי :  
 11 לָמָּה לֹא מִרַחֵם אֲמוֹת מִבֶּטֶן וַיֵּצֵאֵנִי וַאֲגִדֶּה : מִהֵנָּה קִדְמִינִי בָרָכִים  
 12 וּמִהֲשִׁדִּים כִּי אֵינְק : כִּי־עָתָה שָׁכַבְתִּי וְאֲשָׁקוּט לְשֹׁנְתִי אֵץ , וְנִיחַ לִי :  
 14 עַם־מַלְכִים וְלִנְעָצֵי אָרֶץ הַבָּנִים חֲרָבוֹת לָמוֹ : אִו עַם־שָׂרִים זָהָב לָהֶם  
 16 הַמִּמְלָאִים בְּתִיחֵם כֶּסֶף : אִו כְּנָפַל טָמוֹן לֹא אֶהְיֶה כְּעֹלָלִים לֹא־רָאוּ  
 17 אִיר : שָׁם רָשָׁעִים תִּדְלָה רִגְזוֹ וְשָׁם לְנֹחֲהוּ יִגְיֵעִי כֹחַ : יַחַד אֲסִירִים  
 18 שְׂאֲגֵנִי לֹא שֹׁמְעֵי קוֹל נִגְשׁוּ : קִנְזוֹ וְגִדּוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדָרְיוֹ :  
 19 לָמָּה יִתֵּן לַעֲמֹל אֹזֶר וְחִלּוֹם לְמָרִי נִפְשׁוֹ : הַמְּחַכִּים לַמּוֹת וַאֲיֹנְגִי  
 21 וְיִחַפְּרוּהִי מִמִּטְמוֹנִים : הַשֹּׁמְחִים אֶל־יָגִיל לְשִׁישׁוֹ כִּי וּמִצָּאִי־קִבֹר :  
 23 לִגְבֹר אֲשֶׁר־יִדְרְכּוּ נִסְתַּרָה נִסְתָּה אֱלֹהֵי בַעְדּוֹ : כִּי־לִפְנֵי לַחֲמִי אֲנִחֲתִי  
 24 חֲבֹא וַיִּתְּכֵנִי כְּמִיָּם שְׂאֲגֵתִי : כִּי פָתַח פִּתְחִתִּי וַיִּצָּאֵנִי וַאֲשֶׁר לִגְרָתִי  
 26 יָבֵא לִי : לֹא שָׁלַחֲתִי , וְלֹא־שָׁקַטְתִּי וְלֹא־זָחַתִּי וַיָּבֵא רִגְזוֹ :

## CHAPTER XIX. יט

2 וַיִּבְנֶן אִיּוֹב וַיֹּאמֶר: עַד-אַתָּה הִגִּינוֹן נַפְשִׁי וַתַּדְּכֹאנוּנִי בְּמַלְכִּים: א  
 3 זֶה עָשָׂה פַעַמִּים תַּכְלִימוֹנִי לֹא-תִבְשֹׁה תִהְדָּרוּ-לִי: וְאִתְּ-אַמְנָם שְׁגִיתִי  
 4 אֲתִי תִלְכִּין מִשְׁוֹנָתִי: אִם-אַמְנָם עָלַי תִּנְדָּלוּ וְתוֹכִיחוּ עָלַי תִּרְפָּתִי: ה  
 5 הֵעִי-אֲפֹ כִּי-אַלֹהִים עֲוֹנָתִי וַיַּצִּדּוּ עָלַי הַקִּיָּה: הֵן אֲצַק חֹמֶס וְלֹא  
 6 אֶנְגֵּה אֲשִׁנֵּעַ וְאֵין מִשְׁפָּט: אֲרַחֵי גֶדֶר וְלֹא אֶעֱבֹר וְעַל-תִּיבּוֹתַי  
 7 חֲשֹׁף יָשׁוּם: כְּבוֹדִי מֵעַל הַפְּשִׁיט וְיָסֵר עֲטָתִי רֹאשִׁי: וַתַּצִּנֵּי סָבִיב  
 8 וְאַלְהֵי וַיִּסַּע פֶּלַעַץ תִּקְוָתִי: וַיַּחַר עָלַי אֲפֹ וַיַּחֲשִׁבֵנִי לֹו כַּצִּירִי: י  
 9 נִחַר וְיָבֹא גִדְּוִדִּי וַיִּכְלֵי עָלַי דְּרָכָם וַיַּחֲזִנֵּי סָבִיב לְאַחֲלִי: א  
 10 מֵעַל הַרְחִיק וַיִּדְּלֵי אֶד-זֶרֶוּ מִמֶּנִּי: חֲדָלִי קְרוֹבִי וּמִקִּדְעִי שְׂכָחוּנִי: י  
 11 קָרִי בֵיתִי וְאַמְחָתִי לְזֶר תַּחֲשִׁבֵנִי לְכָלִי הִנֵּיתִי בְּשִׁנְיָהֶם: לְעִבְדִּי ט  
 12 קָרָאתִי וְלֹא נִעֲנָה בְּמוֹ-עֲלִי אֶתְחַנֵּן-לוֹ: רִיחִי זָרָה לְאִשְׁתִּי וְחַוֹּתִּי  
 13 לִבִּנִי בִטָּנִי: גַּם-עֲוִילִים מָאֵסָה בִּי אֶקְוִימָה וַיַּדְּכֹוּ-בִּי: תַעֲבֹבוּנִי כָל־  
 14 מִתִּי סוֹדִי וְזֶה-אַחֲבָתִי נִהַפְכִי-בִּי: בְּעוֹרִי וּבְבִשְׁוִרִי דָּבָקָה עֲצָמִי כ  
 15 וְאַתְּמַלִּטָּה בְּעוֹר שִׁנִּי: חֲלִנִי תַחֲנִי אֲתָם רָעִי כִּי יַד-אַלֹהִים נִגְעָה  
 16 בִּי: לָמָּה תִרְדַּפְּנִי כְמוֹ-אֵל וּמִבְּשׁוֹרִי לֹא תִשָּׁבַעוּ: מִיִּיחֹתִן אֲפֹ  
 17 וַיַּחֲזִינֵנִי מִלִּי מִיִּיחֹתִן בִּסְפָר וַיַּחֲקִי: בְּעַט-בִּרְזָל וַעֲפָתָה לְעֹד בַּצִּיר  
 18 נִחַפְּבוּנִי: וְאֵנִי גִדְּעָתִי נָאֵלִי חִי וְאַחֲרוֹן עַל-עֶפֶר וְקוֹם: וְאַחֲרֵי עוֹרִי כ  
 19 נִקְפִּי-זָאת וּמִבְּשׁוֹרִי אֲחַזֶּה אֱלֹהִים: אֲשֶׁר אֲנִי, אֲחַזֶּה-לִּי וַיִּנְיֵנִי רָאָה  
 20 וְלֹא-זָר כָּלִי כְלִיתִי בַחֲקִי: כִּי תֹאמְרוּ מַה-יִּרְדָּה-לוֹ וְשָׂרֵשׁ דָּבָר  
 21 נִמְצָא-בִּי: גִּירוּ לָכֶם, מִפְּנֵי-חֶרֶב כִּי-חַמָּה עֲזִיבוֹת חֶרֶב לְמִשְׁנֵן תִּדְּעוּן  
 22 שְׂדֵינִי:

## XVI. THE LOVE OF THE KING AND HIS BRIDE.

*The Song of Solomon, I, 2.*

## CHAPTER I. א

2 שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה: וַיִּשְׁלַנִּי מִנְּשִׁיקוֹת פִּיהוּ כִּי-טוֹבִים הָיוּ א  
 3 מִיָּנִי: לְרִיתִל שְׁמִינָה טוֹבִים שְׁמֵן תִּירֵק שְׁמֵה עַל-כֵּן עֲלָמוֹת אַחֲבוּהָ: ב  
 4 מִשְׁכָּנִי אַחֲרֶיהָ נְרִינָה הִבִּיאֵנִי תַמְלֹךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בָּהָה  
 5 נִזְבִּירָה הָיוּ מִלִּין מִיִּשְׂרָאִים אַחֲבוּהָ: שְׁחֹרָה אֲנִי וְנֹאֶלָה בָּנוֹת ה  
 6 יְרוּשָׁלַם כְּאַחֲלִי קָדָר כִּי-רִינָעוֹת שְׁלָמָה: אֶל-תִּרְאֵנִי שְׁאֲנִי שְׁתַּחֲרָתִי  
 7 שְׁשׁוֹפָתִי תִשְׁמָשׁ בְּנִי אֲמִי נִהְדוּ-בִּי שְׁמָנִי לְטָרָה אֶת־הַכְּרָמִים פְּרָמִי



7 שְׁלִי לֹא נִטְרַתִּי : הִגִּידָה לִּי שְׂאֵהֶבָה נִפְשִׁי אִיכָה תִרְעָה אִיכָה  
 8 תִּרְבִּיץ בַּצְּהָרִים שְׁלֵמָה אֶהְיֶה כְּעֹטָה עַל עֲדָרִי חֲבֵרֶיהָ : אִם־לֹא  
 תִּדְּעִי לָךְ הַיִּפְסָה בַּנָּשִׁים צֹאֲרִילָךְ בַּעֲקָבִי הַצֹּאֵן וְרָעִל אֶת־גְּדִילֶיהָ עַל  
 9 מִשְׁכְּנֹת הָרָעִים : לִסְסָתִי בִּרְכָבִי פִּרְעָה דְּמִיתֶיהָ רַעֲתִי : כָּאוֹי לְחִלּוֹךְ  
 11 בַּתּוֹרִים צִיֹּאֲרָה בַּחֲרוֹזִים : תּוֹרֵי זֶהָב נַעֲשֶׂה־לָּךְ עִם נִקְדּוֹת הַנֶּסֶךָ :  
 12 עַד־שֶׁהִמְלִיךָ בְּמִסְבּוֹ נִרְדִּי נִתֵּן רִידוֹ : צֹרֹר הַמֹּר , דּוֹדִל לִי בֵּין שְׂרֵי  
 13 לֵלִין : אֲשָׁפֵל הַכֶּפֶר דּוֹדִל לִי בְּכִרְמֵי עֵין גְּדִי : הִנֵּה יָפָה רַעֲתִי  
 14 הִנֵּה יָפָה עֵינֶיהָ יוֹנִים : הִנֵּה יָפָה דּוֹדִל אֵת נְעִים אֶת־עַרְשָׁנוּ רַעֲנָנָה :  
 17 קְרוֹת בְּתִינּוּ אֲרָזִים רְחִישָׁנוּ בְּרוֹתִים :

## CHAPTER II. ב

2 אֲנִי הַבַּצֵּלֶת הַשְּׁחוֹן שׁוֹשַׁנַּת הָעֵמֶקִים : פְּשׁוֹשָׁנָה בֵּין הַחוֹחִים כֵּן רַעֲתִי  
 3 בֵּין הַבָּנוֹת : כְּתַפִּיחַ בַּעֲצֵי הָעֵר כֵּן דּוֹדִי בֵּין הַבָּנִים בָּצֵלָה חֲמֻדָּתִי  
 4 וְנִשְׁבַּתִּי וּפְרִירוֹ מִתִּיק לְחָפִי : הִבִּיאֵנִי אֶל־בֵּית הַלֵּלָן וְדָגְלוֹ עָלַי  
 5 אֶהְבֶּה : סִמְכִינִי בְּאִשִּׁישׁוֹת רַפְדֵּינִי בַּתְּפוּחִים כִּי־חֹלֶת אֶהְבֶּה אֲנִי :  
 6 7 שְׂמֹאלִי תַחַת לְרֹאשִׁי וְיָמִינִי תַחֲבִקֵנִי : הַשְׁבַּעֲתִי אֶתְכֶם בָּנוֹת  
 יְרוּשָׁלַם בַּצְּבָאוֹת אוֹ בְּאֵילֹת הַשָּׂדֶה אִם־תַּעֲשִׂירוּ , וְאִם־תַּעֲזוּרְרִי אֶת־  
 8 הָאֶהְבָּה עַד שֶׁתַּחֲפֹץ : קוֹל דּוֹדִי הִפְהִיזָה בָּא מִדְּלָג עַל־הַהָרִים  
 9 מִקֶּסֶץ עַל־הַגְּבְעוֹת : דּוֹמָה דּוֹדִל לַצִּבֹּר אוֹ לַעֲפָר הָאֵילִים הִפְהִיזָה  
 10 עִימִל אַחֵר כְּתִלָּנִי מִשְׁגִּיחַ מִן־הַחֲלָלוֹת מִצִּיץ מִן־הַחֲרָפִים : עֲנֶה  
 11 דּוֹדִי וְאָמַר לִי קִימִי לָךְ רַעֲתִי וְפָתִי וּלְכִי־לָךְ : כִּי־הִנֵּה הִסְתָּו עֲבֵר  
 12 הַגָּשָׁם חָלָה הִלָּךְ לוֹ : הַנֶּצֱרִים נִרְאִי בְּאֶרֶץ עֵת הַזִּמְרִי הַגִּיעַ וְקוֹל  
 13 הַתֹּר נִשְׁמַע בְּאֶרְצֵנוּ : הַתֹּאנָה הַנִּשְׁמָה פִּגְיָה וְהַגְּפָנִים סְמִדָר נִתְּנוּ  
 14 רִיחַ קִימִי לְכֹי רַעֲתִי וְפָתִי וּלְכִי־לָךְ : יוֹנָתִי בַּחֲגֹרִי הַסֹּלַע בְּסֹתֵל  
 הַמִּדְרָגָה הָרְאִינִי אֶת־מִרְאִיהָ הַשְׁמִיעֵנִי אֶת־קוֹלָךְ כִּי־קוֹלָךְ עֲרָב  
 15 וּמִרְאִיהָ נֹאֲמָה : אֶחֱזוּ־לִנִּי שְׁעָלִים שְׁעָלִים קִטְנִים מִתְּבָלִים כְּרָמִים  
 16 וּכְרָמֵינוּ סְמִדָר : דּוֹדִי לִי וְאֲנִי לּוֹ הִרְעָה בְּשׁוֹשָׁנִים : עַד שֶׁיִּפְהֹל  
 17 הַיּוֹם וְנָסוּ הַצִּלְלִים סֹב הַמַּהֲלָךְ דּוֹדִי לַצִּבֹּר אוֹ לַעֲפָר הָאֵילִים  
 עַל־הָרִי בְּתֵר :

v. 11. הַסְתָּו ק'

v. 4. קִמְץ בּו' ק'

v. 17. ב"א רְחִישָׁנָה רַחֲשָׁנִי ק'

v. 14. יַחֲדִי ו'

v. 13. לך קדי



# VOCABULARY.

This Vocabulary contains all the words used in the preliminary exercises on pp. 1-8, and in Genesis i-iii, except pronouns, numerals, and proper names. The initials K. N. P., etc., denote the verbal species.

## PERFECT VERBS.

**בָּרַל** H. *to separate.* N. *to be separated.*

**קָבַק** K. (pret. *ē* in pause, fut. *a*) *to cleave, adhere.* H. *to cause to cleave.* Ho. *to be caused to cleave.*

**קָבַשׁ** K. P. *to subdue.* N. *to be subdued.*

**לָבַשׁ** or **לָבַשׁ** K. (fut. *a*) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe.* Pu. *to be clothed.*

**מָטַר** H. *to cause to rain.* N. *to be rained upon.*

**מָשַׁל** K. *to rule.* H. *to cause to rule.*

**סָגַר** K. P. *to shut up, close.* N. Pu. *to be shut up.* H. *to cause to shut up.*

**קָדַשׁ** K. (pret. *ē* in pause, fut. *a*) *to be holy.* P. H. *to make holy, sanctify.* N. Pu. *to be sanctified.* Hith. *to sanctify one's self.*

**רָמַשׁ** K. *to creep.*

**שָׁכַל** K. *to be wise.* P. *to act wisely.* H. *to make wise, act wisely.*

**שָׁבַת** K. (fut. *o* and *a*) *to rest.* H. *to cause to rest.* N. *to be caused to rest.*

**שָׁכַן** K. (pret. *ē* in pause) *to dwell.* P. H. *to cause to dwell.*

**שָׁמַר** K. *to keep.* N. Hith. *to keep one's self, take heed.*

**שָׁרַץ** K. *to creep, teem with.*

**תָּפַר** K. P. *to sew.*

## PE GUTTURAL VERBS.

**אָכַל** K. *to eat, devour.* N. Pu. *to be eaten.* H. *to cause to eat.*

**אָמַר** K. *to say.* N. *to be said.* H. *to cause to say.* Hith. *to talk of one's self.*

**הָפַךְ** K. *to turn.* N. Ho. *to be turned.* Hith. *to turn one's self.*

**הָמַד** K. P. *to desire.* N. *to be desired.*

**עָבַד** K. *to serve, work, till.* N. Pu. *to be served.* H. *to cause to serve.* Ho. *to be caused to serve.*

**עָזַב** K. *to leave, forsake.* N. Pu. *to be forsaken.*

**עָמַד** K. *to stand.* H. *to cause to stand.* Ho. *to be caused to stand.*

## AYIN GUTTURAL VERBS.

**אָהַב** K. (pret. *ē* in pause) P. *to love.* N. *to be loved.*

בָּרַךְ K. P. *to bless.* N. Pu. *to be blessed.* H. *to cause to kneel.* Hith. *to bless one's self.*

גָּאַל K. *to redeem.* N. *to be redeemed.* P. *to defile.* Pu. *to be defiled.* Hith. *to defile one's self.*

גָּרַשׁ K. P. *to drive out.* N. Pu. *to be driven out.*

פָּרַד K. P. H. *to separate.* N. Pu. *to be separated.* Hith. *to separate one's self.*

צָעַק K. P. *to cry.* H. *to convoke* by a crier (prop. *to cause to cry*). N. *to be convoked.*

רָחַג P. *to brood, hover over.*

#### LAMEDH GUTTURAL VERBS.

זָרַע K. *to sow.* N. Pu. *to be sown.* H. *to produce seed.*

פָּקַח K. *to open.* N. *to be opened.*

צָמַח K. P. *to sprout, shoot forth.* H. *to cause to sprout.*

שָׁלַח K. P. H. *to send.* N. Pu. *to be sent.*

שָׁמַע K. *to hear.* N. *to be heard.* P. H. *to cause to hear.*

#### PE NUN VERBS.

לָקַח K. *to take.* N. Pu. Ho. *to be taken.*

נָדַר H. *to tell.* Ho. *to be told.*

נָגַע K. *to touch.* P. *to touch with violence, smite.* N. Pu. *to be smitten.* H. *to cause to touch.*

נִגַּשׁ K. (fut. a) N. *to approach.* H. *to cause to approach, bring near.* Ho. *to be brought near.* Hith. *to bring one's self near.*

נָטַע K. *to plant.* N. *to be planted.*

נָפַח K. H. *to breathe, blow.* Pu. *to be blown.*

נָפַל K. *to fall.* H. *to cause to fall, throw down.* Hith. *to throw one's self down.*

נָתַן K. *to give,* N. Ho. *to be given.*

#### AYIN DOUBLED VERBS.

אָרַר K. P. *to curse.* N. Ho. *to be cursed.*

גָּלַל K. P. (גָּלַגַּל) H. *to roll.* N. Pu. *to be rolled.* Hith. *to roll one's self.*

חָיַי K. *to live.*

חָלַל H. *to begin.* Ho. *to be begun.*

חָנַן K. *to be gracious.* P. *to make gracious.* Ho. *to be treated graciously.* Hith. (חָנַנִּי) *to make to be gracious to one's self, entreat.*

חָמַח Hith. חָמַחַמָּה *to linger.*

סָבַב K. N. P. *to turn, surround.* H. *to cause to turn or surround.* Ho. *to be caused to turn.*

קָנַד K. *to bow.*

רָעַע K. *to be evil.* H. *to do evil.*

#### PE YODH VERBS.

יָדַע K. *to know.* N. *to be known.* H. *to cause to know, to make known.* Ho. *to be made known.* Hith. *to make one's self known.*

יָלַד K. *to bear.* N. Pu. Ho. *to be born.* H. *to cause to be born, beget.* Hith. *to represent one's self as born, i. e. have one's name recorded in genealogical lists.*

נָלַךְ or הִלָּךְ § 151. 1. K. P. *to go*.

H. *to cause to go*. Hith. *to go for one's self, walk about*.

נָצַר K. (fut. נִצְרָר) *to form*. N. Pu.

Ho. *to be formed*.

נָשַׁב K. *to dwell*. N. *to be dwelt in*.

P. H. *to cause to dwell*. Ho. *to be caused to dwell*.

נָשַׁן K. (fut. יִישֵׁן) *to sleep*. P. *to*

*cause to sleep*. N. *to be old*, applied to grain which has long slept in its repository.

#### AYIN VAV AND AYIN YODH VERBS.

אָוַר K. N. *to shine*. H. *to cause to shine, give light*.

בָּוֵא K. (fut. יָבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*.

בֹּשֵׁת K. (fut. יִבֹּשֶׁת) Hith. *to be ashamed*. H. *to make ashamed*.

מָוֵת K. *to die*. P. H. *to cause to die, kill*. Ho. *to be killed, put to death*.

נָחַת K. *to rest*. H. *to cause to rest, put*. Ho. *to be caused to rest*.

עָיַף K. P. *to fly*. Hith. *to fly away*.

קָם K. *to rise, stand*. P. H. *to cause to rise or stand*. Ho. *to be caused to rise*. Hith. *to rouse one's self*.

רָיַב K. H. *to contend*.

שָׁם or שָׂם K. H. *to place*. Ho. *to be placed*.

שָׁבַת K. *to return*. P. H. *to cause to return, bring back*. Pu. Ho. *to be brought back*.

שָׁחַת K. *to bruise, crush*.

שָׂת K. *to put*. Ho. *to be put*.

#### LAMEDH ALEPH VERBS.

בָּרָא K. *to create*. N. *to be created*.

הִשָּׁא K. *to spring up*, said of grass.

H. *to cause to spring up, bring forth grass*.

הָבָא H. *to hide*. Pu. Ho. *to be hid*.

N. Hith. *to hide one's self*.

הִצִּיא K. *to go forth*. H. *to cause to*

*go forth, bring forth*. Ho. *to be brought forth*.

יָרָא K. *to fear*. N. *to be feared*.

P. *to cause to fear, terrify*.

מָלֵא K. *to fill or be full*. N. *to be*

*filled or full*. P. *to fill*. Pu. *to be filled*. Hith. *to complete each other*.

מָצָא K. *to find*. N. *to be found*.

H. *to cause to find*.

נָשָׂא H. *to deceive*. N. *to be deceived*.

קָרָא K. *to call*. N. Pu. *to be called*.

#### LAMEDH HE VERBS.

בָּנָה K. *to build*. N. *to be built*.

גָּלָה K. *to uncover, reveal*. N. *pass.*

P. *to uncover*. Pu. *to be uncovered*.

H. *to carry into captivity, prop. to strip a land of its inhabitants*.

Ho. *pass.* Hith. *to uncover one's self*.

הָיָה K. *to be*. N. *to become*.

כָּלָה K. *to come to an end*. P. *to*

*finish*. Pu. *to be finished*.

עָלָה K. *to go up*. H. *to cause to*

*go up, bring up*. N. Ho. *to be brought up*. Hith. *to lift one's self up*.

עָשָׂה K. *to do, make*. N. Pu. *to be*

*done, made*.

פָּרָה K. <i>to be fruitful.</i> II. <i>to make fruitful.</i>	be shown. Hith. <i>to look at one another.</i>
צָוָה P. <i>to command.</i> Pu. <i>to be commanded.</i>	רָבָה K. <i>to be many, multiply, intrans.</i> P. H. <i>to make many, multiply, tr.</i>
קָנָה N. <i>to be gathered together.</i>	רָדָה K. <i>to subdue.</i>
רָאָה K. <i>to see.</i> N. Pu. <i>to be seen.</i> H. <i>to cause to see, show.</i> Ho. <i>to</i>	שָׁקָה H. <i>to cause to drink, to water.</i> Pu. <i>to be watered.</i>

## NOUNS.

The nouns which follow are classified according to the character of their ultimate syllable, in order to facilitate the application of the rules for their declension and for the appending of suffixes.

## A. Nouns not having a feminine ending.

## I. When the ultimate is an accented mixed syllable.

## a. With Kamets in the ultimate.

1. Kamets in the ultimate is shortened to Pattahh in the singular both in the construct state § 215. 1 and before grave suffixes § 221. 1.

2. It remains unchanged in the absolute dual and plural § 207. 1, and in all numbers before light suffixes § 221. 3 and 4.

3. It is rejected in the dual and plural in the construct state § 216. 1, and before grave suffixes § 221. 1, and also before light suffixes if the noun has the feminine ending in the plural § 221. 2.

4. Those nouns, which double the final consonant before plural and dual endings, and before suffixes, at the same time change Kamets to Pattahh § 207. 2, § 221. 6.

5. If the penult have pretonic Kamets or Tsere, this is rejected from the construct singular § 216. 1 and from all forms in which the noun is increased by the addition of a suffix, or of the feminine, dual and plural endings § 210. In the construct plural and dual, where an additional rejection (3) occurs, the formation of a new syllable is demanded by the concurrence of two vowelless letters at the beginning of the word § 216. 2, and

a short vowel is inserted in an intermediate syllable in consequence.

- |                              |   |
|------------------------------|---|
| ✓ אָדָם m. <i>man, Adam</i>  | מִאֲכָל m. <i>food</i>                                |
| ✓ בָּשָׂר m. <i>flesh</i>    | ✓ נָהָר m. (יָם. & זֶרֶת) <i>river</i>                |
| ✓ זָהָב m. <i>gold</i>       | נָחָשׁ m. <i>serpent</i>                              |
| זָכָר m. <i>male</i>         | ✓ עוֹלָם m. <i>eternity</i>                           |
| יָד f. (יָדָם) <i>hand</i>   | ✓ עָפָר m. (זֶרֶת) <i>dust</i>                        |
| ✓ יָם m. (יָמִים) <i>sea</i> | צִלָּע m. (con. צָלַע, יָם. & זֶרֶת) <i>side, rib</i> |
| ✓ כּוֹכָב m. <i>star</i>     | קָטָן, קְטָנָה (קִטְנָה) adj. <i>little, small</i>    |
| ✓ כְּנָף f. <i>wing</i>      |   |

b. With Tsere in the ultimate.

1. In the singular Tsere remains in the construct § 215. 1, is shortened to Hhirik or Seghol before ה, כָּם, כֵּן § 221. 3. a, and is rejected before other suffixes § 221. 3, unless the noun has pretonic Kamets; in which case it is retained before light suffixes and is changed to Pattahh in the construct § 215. 1, and before grave suffixes § 221. 1.

2. Tsere is retained in the dual and plural both in the absolute state and before light suffixes, if the noun be a monosyllable or have pretonic Kamets; otherwise it is rejected § 207. 1, § 221. 3. And in either case it disappears in the construct § 216. 1 and before grave suffixes § 221. 1; so even before light suffixes if the noun has the feminine plural ending § 221. 2.

3. Nouns which double the final consonant before plural and dual endings and before suffixes, at the same time change Tsere to Hhirik § 207. 2.

4. If the penult have pretonic Kamets or Tsere, this is rejected from the construct singular and from all forms in which the noun is increased by the addition of a suffix, or of the feminine, dual and plural endings § 210, § 216. 1.

- |  |   |
|--|---|
| אָד m. <i>mist, vapour</i>             | עֵץ m. <i>tree</i>                              |
| ✓ אִם f. (אִמּוֹת) <i>mother</i>       | עָקֵב m. (con. עָקַב, יָם. & זֶרֶת) <i>heel</i> |
| מוֹעֵד m. (יָם. & זֶרֶת) <i>season</i> | שֵׁם m. (זֶרֶת) <i>name</i>                     |

c. With other vowels.

1. These suffer no change from the addition of suffixes and of the endings for gender and number, except that Hholem is

changed to Kibbutz in those nouns which double the last radical § 207. 2. When the ultimate vowel is Pattahh the last consonant is always doubled, unless it is a guttural, in which case Pattahh may be lengthened to Kamets § 207. 2. *a.*

2. Pretonic Kamets and Tsere are rejected from the penult as in the preceding classes of nouns.

אֹרֶךְ m. <i>light</i>	מִין m. <i>species, kind</i>
אֹתֶּה m. f. (וֹת) <i>sign</i>	מָקוֹם m. f. (וֹת) <i>place</i>
אֱלֹהִים m. <i>God</i>	עוֹף m. <i>fowl, birds</i>
אֶנֶּח m. (אֶנֶּחִים) <i>nostril</i>	עוֹר m. (וֹת) <i>skin</i>
בָּדֵל m. (בְּדוּל) <i>separation</i>	עֵרֹם m. (עֵרְמוֹת) <i>nakedness</i>
בְּדֵלֶה <i>bdellium</i>	עֲצָבוֹן m. <i>pain, sorrow</i>
גָּדוֹל adj. <i>great</i>	עָרוֹם adj. <i>cunning</i>
בָּחוֹן m. <i>belly</i>	עָרוֹם adj. (עֲרֻמָּה) <i>naked</i>
גֶּן m. (גַּנִּים) <i>garden</i>	קוֹל m. (וֹת) <i>voice, sound</i>
דֶּרֶךְ m. <i>thistle</i>	קוֹץ m. <i>thorn</i>
הָרָוֶה m. <i>conception</i>	רוּחַ m. f. (וֹת) <i>breath, wind, spirit</i>
חַי adj. (חַיִּים) <i>living</i>	רָע adj. (רָעָה) <i>evil</i>
חַיִּים m. pl. <i>life</i>	רָקִיעַ m. <i>firmament</i>
טוֹב adj. <i>good</i>	שִׁיחַ m. <i>bush, shrub</i>
כָּל m. (כָּלָו) <i>all, whole</i>	תְּהוֹמוֹת m. f. (וֹת) <i>ocean, the deep</i>
כְּרוּב m. <i>cherub</i>	תַּנִּין m. <i>sea-monster</i>
מְאִיר m. (וֹת & יָב) <i>luminary</i>	

## II. When the ultimate is an accented simple syllable.

### a. With Seghol.

1. Seghol is changed to Tsere in the construct singular § 215. 2. It is dropped before dual and plural endings § 209. 1 and before suffixes § 221. 7, though *e* may be retained as a connecting vowel before suffixes of the third person § 221. 7. *a.*

2. Pretonic Kamets is rejected from the construct of both singular and plural § 216. 1 and before grave suffixes § 221. 1, but not with light suffixes or in the absolute dual and plural § 210, § 221. 3. Light suffixes added to the feminine plural ending, as they cause a removal of the accent, occasion the rejection of the pretonic vowel § 221. 2.



מִקְוֶה m. *gathering together* ✓ פָּנֶה m. *face*

מַרְאֵה m. *sight, appearance* • שָׂדֶה m. (ים. & זֶה) *field*

עֵלֶה m. *leaf*

b. With other vowels.

1. Nouns ending in quiescent א preserve their final vowel unchanged in the construct singular § 215. 2. c. אָבָא, const. אָבָא; in other respects they follow the law of nouns ending in a mixed syllable § 209. 3. b, אָבָא, suf. אָבָאוֹ, pl. אָבָאוֹת.

2. For nouns in י, ו and ו see § 209. 2 and 3.

אָבָא m. (ים. & זֶה) *host*

שָׂדֶה

III. When the ultimate is unaccented. (Segholates.)

a. With perfect and guttural letters.

1. The unaccented vowel falls away, and the noun reverts to its monosyllabic form in the singular before suffixes § 221. 5.

2. In the plural and sometimes in the dual both in the absolute state and with light suffixes pretonic Kamets is inserted and the monosyllabic vowel also falls away § 208. 3 and 4, § 221. 3 and 4, but in the construct and before grave suffixes pretonic Kamets is rejected and the monosyllabic vowel restored in an intermediate syllable § 216. 1 and 2, § 221. 1.

אֶבֶן m. f. *stone*

עֵדֶן m. *delight, Eden*

אֶרֶץ m. f. (זֶה) *earth, land*

עֵזֶר m. *help*

✓ פֶּקֶר m. *morning*

עֵצֶב m. *pain, sorrow*

✓ דֶּרֶךְ m. f. *way*

עֵצֶם m. f. (ים. & זֶה) *bone*

דֶּשֶׁא m. *grass*

✓ עֶרֶב m. f. (זֶה) *evening*

✓ זֶרַע m. *seed*

עֶשֶׂב m. (זֶה) *herb*

✓ חֶרֶב f. (זֶה) *sword*

פֶּזֶם m. f. (ים. & זֶה) *time*

✓ חֹשֶׁךְ m. *darkness*

צֶלֶם m. *image*

זֶרֶק m. *greenness*

קֶדֶם m. *east*

לֶהֶט m. *flame*

רֶמֶשׂ m. *reptile*

✓ לֶחֶם m. f. *food, bread*

שֶׁהָם m. *onyx*

✓ נֶפֶשׁ m. f. (ים. & זֶה) *soul*

שָׂרָץ m. *reptile*

b. With quiescents.

1. Medial quiescents rest in their homogeneous diphthongal

vowel in every form except the absolute singular § 208. 3. *c*, § 216. 1. *d*, § 221. 5. *b*.

2. Final quiescents recover their consonantal character in the singular before light suffixes § 221. 5. *c*, as well as in the different forms of the plural § 208. 3. *d*, § 184. *b* (ל"ה roots).

בְּהֵרֵם m. <i>emptiness</i>	פְּרִי m. <i>fruit</i>
לַיֵּל m. (וֶה) <i>night</i>	תְּהֵרֵם m. <i>desolateness</i>
עֵינַי f. <i>eye</i>	תְּמִידָה m. <i>midst</i>

## B. Nouns having a feminine ending.

### a. Those ending in הַ.

1. When the root takes before הַ the form of a monosyllable ending in concurrent consonants, pretonic Kamets is inserted in the plural, and the monosyllabic vowel rejected. In other cases the plural is formed by a simple change of termination § 211.

2. The construct requires in both numbers the rejection of pretonic Kamets or Tseré, if there be one, § 216. 1, and in the singular the additional change of הַ to ה־ § 214. 1. If this rejection occasions the concurrence of vowelless consonants at the beginning of the word, a new syllable must be created by the insertion of a short vowel between them § 216. 2.

3. The construct form is assumed before all suffixes; except that in the singular ה־ becomes ת־ before light suffixes § 221. 2, as also before the dual ending § 202, § 211.

אֲדָמָה f. <i>ground</i>	מְמִשְׁלָה f. <i>dominion, rule</i>
אֵיבָה f. <i>enmity</i>	נִקְבָּה f. <i>female</i>
אֲכָלָה f. <i>food</i>	נִשְׁמָה f. <i>breath</i>
בְּהֵמָה f. <i>beast</i>	קֶדְמָה f. <i>east</i>
דָּגָה f. <i>fish</i>	שָׁנָה f. (יָם. & וֶה) <i>year</i>
זֵלָה f. (const. זֵעַת) <i>sweat</i>	תְּאַוָּה f. <i>desire</i>
תְּגוּרָה f. <i>apron</i>	תְּאַנָּה f. (יָם.) <i>figtree</i>
חַיָּה f. <i>animal, beast</i>	תּוֹלְדָה f. <i>generation</i>
יַבֶּשֶׁה f. <i>dry land</i>	תְּרִדָה f. <i>deep sleep</i>
מְלָאכָה f. <i>work</i>	תְּשׁוּקָה f. <i>desire</i>

b. Those ending in ת.

These nouns experience the same changes as the masculines from which they are derived § 211; only in those of Segholate formation the penultimate vowel is changed before suffixes in the singular agreeably to the law of Segholates § 221. 5, and if it be Hholem it is dropped in the plural § 207. 1. d.

דְּמוּת f. *likeness*

✓ כְּתָנִית, כְּתָנִת f. *coat, tunic*

דַּעַת f. *knowledge*

רֵאשִׁית f. *beginning*

### IRREGULAR NOUNS.

אָב m. (con. אָבִי, pl. אָבוֹת) *father*

יּוֹם m. .. (יּוֹמִים, יּוֹמֹת) *day*

אִישׁ m. (אֲנָשִׁים) *man*

✓ מַיִם m. pl. *water*

✓ אִשָּׁה f. (con. אִשָּׁת, pl. נָשִׁים) *woman*

רֹאשׁ m. (רָאשִׁים) *head*

בֶּן m. (בָּנִים) *son*

✓ שָׁמַיִם m. pl. *heaven*

NUMERALS. See §§ 223-227.

### PREPOSITIONS.

אֶל- *to, unto*

מִן *from*

בְּ *in*

נֶגֶד *before, over against*

בֵּין *between*

עַד *unto*

בְּעִבּוּר *on account of*

עַל *over, upon*

כִּי *according to, as*

עִם *with*

לְ *to*

תַּחַת *under*

### ADVERBS, CONJUNCTIONS AND INTERJECTIONS.

אֵי *where*

טְרוֹם *not yet, before*

אֵין *nothing, there is not*

כִּי *that, because, for*

אֵף *also*

כֵּן *so*

אֲשֶׁר *that, because*

לֹא *not*

אֵת sign of definite object

מְאֹד *mightily, very*

בְּלֹא *not*

עַל־כֵּן *therefore*

גַּם *also*

עַתָּה *now*

הֵן, הִנֵּה *lo! behold!*

פֶּן *lest, that not*

וְ *and*

שָׁם *there*

## GRAMMATICAL AND EXEGETICAL NOTES.

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### GENESIS, CHAPTER I.

Verse 1. **וּבְרֵאשִׁית** composed of the inseparable preposition **ב** § 231. 1, with Daghesh lene § 21. 1, and the noun **רֵאשִׁית** of class IV, derived from **רָשָׁה** *head* by the addition of the vowel **י**. § 194 and the feminine ending **ת** § 196, § 198. *a* (4), and denoting ‘that which belongs to the head’ i. e. the *beginning*. The accent is on the ultimate for a double reason § 32. 1 and 2. The expression is indefinite § 248, comp. *ἐν ἀρχῇ* John 1 : 1, and equivalent to the adverbial phrase *at first*. See Alexander on Acts 11 : 15. It does not of itself designate a fixed and determinate point of time, but simply the order of occurrence. The particular time intended must be inferred from the subject spoken of. The absence of the article is thus sufficiently accounted for, and there is no necessity of assuming that the noun is definite without the article, and hence is in the construct state § 246. 3, § 256, before the following words, which must then form a relative clause with the relative **אֲשֶׁר** omitted § 255. 2. This needlessly complicates the simple and obvious construction by making ver. 2 a continuation of the sentence begun in ver. 1, “in the beginning when God created the heavens and the earth, then (י after a statement of time § 287. 3) the earth was etc.,” or by a construction still more forced and unnatural ver. 2 is regarded as a parenthesis and ver. 3 as a continuation of ver. 1, “in the beginning, when God created etc. (and the earth was etc.) then God said etc.” These constructions have been advocated by those who would have Moses teach the eternal and independent existence of matter, or at least that it existed prior to God’s act of creation. But this conclusion would not follow even if the strained renderings which they propose were adopted. The circle over **ב** refers to the marginal note **בְּרֵאשִׁית** **ב** (fem. of the adjective **בָּרָא** with paragogic **י**. § 218) i. e. *large Beth*, the initial letter of the book

being above the ordinary size § 4. *a*. The Rabbins profess to see in this a mystic allusion to the magnitude of the work of creation, as well as to the twofold product of creative power, 'the heavens and the earth,' inasmuch as the numerical value of  $\text{א}$  is 2, § 2. See Buxtorf Comment. Masorethicus p. 154.

$\text{ברא}$ ,  $\text{בָּרָא}$  verb § 162. 2, in the preterite, which here expresses past time absolutely § 262. 1; it agrees in sense though not in form with its subject in the singular § 275. 3. Daghesh lene § 21. 1. The accent is on the ultimate § 32. 2. The verb precedes its subject, and this is followed by the object, which is the natural order in Hebrew § 270. *a*. *Created*: this verb does not necessarily or invariably denote production out of nothing, as is shown by its use ver. 27, comp. 2 : 7, to describe the formation of man from the dust of the ground, and Ps. 51 : 12 where an inward spiritual change is spoken of as the creation of a clean heart. It properly signifies the production of an effect, for which no natural antecedent existed before, and which can only be the result of immediate divine agency. It is hence used only of God in the Kal species, which is thus distinguished from the Piel, where it has the sense of *cutting* or *forming* § 78. 1. That the creation here described is *ex nihilo* is apparent, however, from the nature of the case. The original production of the heavens and the earth is attributed to the immediate and almighty agency of God. And as the earth, even in its rude, unformed and chaotic condition is still called 'the earth' ver. 2, the matter of which it is composed is thereby declared to owe its existence to his creative power. Creation is also described as a voluntary act, and as one which took place in time or at 'the beginning' of time; consequently matter can neither be eternal nor an emanation from the divine essence. The Mosaic account is, therefore, equally opposed to hylezoism and to pantheism; and the only alternative is creation *ex nihilo*. The word  $\text{ברא}$  is further used in this chapter only in ver. 21 upon the creation of fishes and birds, which was the first introduction of the entirely new principle of animal life, and in ver. 27 where it is thrice repeated to emphasize the creation of man, who is a being not only of a higher grade but of a different order from those which had preceded, not merely another animal made of the same constituents in a more sublimated form or more curiously compounded, but a person possessing elements of intellectual and spiritual life not before communicated.

$\text{אֱלֹהִים}$  a monosyllabic noun of class I. § 183, from the root  $\text{אָלַף}$ , which some have thought to be an equivalent of  $\text{אָלַף}$  *to be strong*, hence the *Mighty One*, but which is better explained from the corresponding Arabic root *to fear, adore*, hence the object of reverence, or adoration. It

is in form a plural § 199, although only one Being is referred to, and hence the verb agrees with it in the singular; when it is used in a plural sense of false gods, words belonging to it are put in the plural § 275. 3. *a*. The singular is rarely used except in poetry, and particularly in the poetical chapters of the book of Job, where it occurs almost to the exclusion of the more ordinary plural. The current use of the plural form of this word is not, as some have fancied, a relic of polytheistic times, the term “gods” which then became the fixed designation of what was divine having been retained after the transition to monotheism, for if the faith was changed the words which described it would change also. Nor can it be an anticipation of the doctrine of the Trinity, as is shown by its application to heathen deities and occasionally even to creatures of exalted dignity. It is a plural of majesty, and expresses not numerical multiplicity, but rather the combination of many in one, the concentration of whatever is adorable § 201. 2. As a proper noun it is without the article § 246. 1, though when used as a common or appellative noun it may receive the article to designate the true God in distinction from those which are not really gods, Deut. 32 : 21, but only falsely called so § 246. 1. *a*. Accent on ultimate § 33, 1.

הַ the sign of the definite object § 238. 2, § 270, very frequently connected with the noun by Makkeph § 43, but here perhaps from the emphasis of this opening sentence accented as a separate word.

הַ the article § 229. 1, distinguishing the object before which it stands as the only one of its class § 245. 4; and a plural noun from the obsolete singular הַ § 201. 1, class I. form 2, § 185. *d*, derived from הַ to be high, and hence denoting the upper regions, i. e. *heaven*, the plural designating not distinct heavens of various elevation, but rather extent in all directions, and comprehending all the parts of the vast expanse above us. The accent on the penult is contrary to the analogy of ordinary plurals, and appears to be an assimilation to the dual ending § 203. *c*.

וְ the conjunction § 234, and the sign of the definite object § 238. 2, § 270.

הַ the article § 229. 3, § 245. 4, and the segholate noun of class I. הַ § 183, the first vowel being assimilated to that of the article § 229. 4. *b*, or changed to Kamets by the pause accent § 65. It is of common gender though mostly feminine § 197. *b*, plural הַ. Accent on the penult § 32. 3. Soph Pasuk § 36. 1.

The verse is divided by the accents into two clauses or branches. The first, embracing the verb and its subject, is limited by Athnahh

under  $\text{וְהָאֲדָמָה}$ ; and the second, containing the compound object, is limited by Silluk under the last word of the verse § 36. 1. Silluk is preceded by the conjunctive Merka under the closely related particle  $\text{וְ$ , and the disjunctive Tiphkha under the other term of the compound object  $\text{וְהַמַּיִם$ , the Tiphkha being preceded by the conjunctive Merka under the particle  $\text{וְ$  § 38. 1. Athnahh is preceded by the conjunctive Munahh under  $\text{וְהָאֲדָמָה}$ , which is thus linked with its subject, and by the disjunctive Tiphkha under  $\text{וְהַמַּיִם}$ , which is not directly dependent on what follows, and not so closely related to it § 38. 2. The disjunctive accents indicate the pauses which a reader would naturally make or ought to make after the words to which they are affixed; these vary according to the strength or value of the accent, from such as are almost imperceptible to those of more considerable duration. Words marked with conjunctives admit no interval between themselves and those which succeed them.

Upon one view of this verse, it describes the initial act in the work of creation, viz. the original production of the matter composing the earth and the heavens, which it was the work of the six days either to organize or to reconstruct, according as the Mosaic narrative unfolds, directly from this point, or an interval is assumed between ver. 1 and 2 covering the geologic eras, the changes which took place upon this planet prior to its being fitted up for the habitation of man being then supposed to be passed over in silence, as not falling within the province of revelation to disclose. In favour of this it is urged that the next verse commences with *and*, implying that the narration does not begin there but is continued from the preceding. That the term 'earth' may denote the matter of the globe in a chaotic and unformed state, appears from ver. 2, where it is so employed. According to another view of ver. 1 it is a title or summary statement of the contents of the following section, 1 : 1—2 : 3, and connected with it by 'and,' as in Isa. 2 : 2, Hos. 1 : 2, Amos 1 : 2.

Upon either hypothesis the entire section is divided into seven parts by the seven days whose work or rest is recorded, viz. the first day vs. 1-5, the second day vs. 6-8, third vs. 9-13, fourth vs. 14-19, fifth vs. 20-23, sixth vs. 24-31, seventh 2 : 1-3.

2.  $\text{וְהָאֲדָמָה}$  conjunction § 234, article § 229. 3, and noun, which stands emphatically before the verb § 270. *a*. This inversion of the customary order is frequent in descriptive clauses or sentences, occurring at the beginning or in the course of a narrative, e. g. 2 : 12, 3 : 1, 37 : 3, both because the attention is there more strongly drawn to the subject to be described, and because this collocation admits of a preterite instead of a

future with Vav conversive § 99. 1, § 265. The latter is proper only in statements which are a sequence from the preceding, and which directly continue a narrative previously begun. This form of the sentence is pressed by those who suppose that the inspired writer indicates by it that the state of things described in this verse was not the immediate sequence of the creative act, ver. 1.

וַיְהִי from הָיָה verb הָיָה § 169. 1, with Methegh § 45. 2, which here distinguishes Kamets from Kamets Hhatuph § 19. 2. It is here used as a copula, *was*, § 258. 3, or it may be itself part of the predicate *existed*, and that in the condition stated in the succeeding words.

וַיְהִי Segholate nouns from הָיָה roots § 184. *b*, without Daghesh lene § 21. 1, the first with two accents § 30. 1. Abstracts used rather than adjectives § 254. 6. *a*, to express the idea in a stronger and more absolute manner, *wasteness and desolation*; וַיְהִי occurs in but two other passages, Is. 34 : 11, Jer. 4 : 23, in both of which it is joined as here in assonance or paronomasia with הָיָה to add intensity to its meaning. Inasmuch as these words are used in other passages of the desolateness produced by devastation, some have supposed that they here contain the implication of a preceding catastrophe or convulsion by which the creation spoken of in ver. 1 was reduced to the chaotic waste here described.

וַיְהִי Hholem combined with the diacritical point § 12, Sh'va with final Kaph § 16. 1. Abstract nouns used in a general or universal sense, receive the article § 245. 5; but as וַיְהִי is not spoken of here in its totality, and does not mean all *darkness* but a certain portion or amount of it, the article is omitted. The subject is joined to its predicate without a copula § 258. 1.

עָלָה preposition *over* from the root עָלָה *to ascend*, which when contact is implied, as in this case, becomes *upon* § 237. 1, with Makkeph § 43.

פָּנָיו plur. noun I. 2. § 185. *d*, from the obsolete singular § 201. 1, פָּנָה, הָיָה root פָּנָה *to turn*, the parts *turned* towards any one, i. e. *the face or surface*; in the construct § 214. 2, § 216. 1, here signifying possession § 254. 1, which does not admit the article § 246. 3, its definiteness being indicated sufficiently by that of the following noun.

מַיִם III. § 190. *b*, § 192. 2, מָה root מָה *to agitate*, hence *an agitated, raging mass*, elsewhere applied to the ocean, Gen. 7 : 11, Job 28 : 14, here to the vast expanse of water enveloping the earth prior to the formation or appearance of the dry land. Those who adopt the scientific hypothesis of La Place, suppose that the period here spoken of was prior to the separate existence of our planet, and that מַיִם denotes the agitated



nebulous mass or ocean, in which all the matter of the solar system, our earth among the rest, was confusedly blended, although the inspired account speaks only of *the earth* as in this chaotic state because the formation of the earth is the principal thing to be described. The **מַיִם** is in the next clause spoken of as *waters*; but this, it is urged, may denote that attenuated ethereal fluid from which the terrestrial waters were subsequently condensed, as in ver. 7, 'the waters above the firmament,' are evidently not to be understood of water in its condensed and liquid state. This noun is used almost exclusively in poetry with the exception of this passage and twice in the account of the flood, Gen. 7 : 11, 8 : 2. In the singular it never receives the article, perhaps because it partakes somewhat of the character of a proper noun § 246. 1. It is of common gender § 197. *b*; plural **מַיִם** § 200. *a*.

**רוּחַ** monosyllabic noun of class I. from **רוּ** root § 186. *c*, of common gender, though mostly feminine § 197. *b*, plur. **רוּחִים**, meaning *breath*, hence *wind*, hence also *spirit*, which resembles breath as an invisible agent and connected with vitality. It cannot here signify 'wind,' whether by 'the wind of God' be understood *a divine*, i. e. *a powerful wind* upon the doubtful assumption that the name of God is used to make a mere superlative of greatness, or *a wind divinely sent*; it must signify *spirit*, since the action attributed to him could only be predicated of a living agent. It is definite without the article by being in the construct before a proper noun § 246. 3; this is here not the construct of apposition or designation merely § 254. 3, 'the spirit viz. God' or 'God who is a spirit,' but either that of possession § 254. 1, 'the spirit belonging to God' or of the source § 254. 7, 'the spirit proceeding from God.' That the spirit here spoken of is neither a periphrasis for God himself nor a mere influence issuing from him, but the third person of the Godhead, we learn from other passages of Scripture which ascribe the performance of divine works *ad extra* and particularly the work of creation to this sacred agent.

**רָחַץ** Piel participle of the  $\text{ז}$  guttural verb **רָחַץ** § 116. 4, § 121. 1, fem. § 205, without the article, since it is a predicate § 259. 2, which here follows its subject in a descriptive clause as in the preceding branches of this verse. It expresses continuous action § 266. 1, belonging to the time before spoken of § 266. 3; *brooding* or *hovering*, the word is applied Deut. 32 : 11 to the eagle cherishing its young.

**מַיִם** noun used only in the plural § 201. 1, § 203. *c*, **מַיִם** changed to Kamets by the pause accent § 65; *the water* viz. that of the deep or ocean previously spoken of § 245. 3.

The verse is divided by Athnabh under **וַיִּבְרָא** § 36. 1 into two clauses

describing respectively the physical condition of the earth and the agency of the divine Spirit. The first is subdivided by Zakeph Katon over וְהָאֵרֶץ, and again by R'bhia over וְהָאֵרֶץ § 36. 2, the emphatically prefixed subject being thus erected into a minor subdivision, as though it stood absolutely and required a brief pause after it, 'as for the earth—it was, etc.' Zakeph Katon is preceded by the disjunctive Pashta on the other term of the compound predicate, and this by the conjunctive Merka on the closely related verb or copula § 38. 4, comp. § 38. 1. *a*. Athnahl is preceded by Munahl on the closely related construct, and by Tiphkha which marks the opposition of the subject to the predicate § 38. 2. The Silluk clause is subdivided by Zakeph Katon on וְהָאֵרֶץ § 36. 2, thus balancing the prefixed subject against the predicate. Zakeph Katon is preceded by Munahl on the closely related construct § 38. 4; and Silluk by Merka on the construct and Tiphkha on the participle whose relation to what follows is less intimate § 38. 1.

3. וְהָאֵרֶץ Kal fut. of אָמַר verb אָמַר to say § 110. 3, with Vav conversive § 99, which draws back the accent to the penult § 33. 4, § 99. 3. *a*, and changes Pattahl of the ultimate to Seghol § 111. 2. *a*; this continues the narration begun by the preterite וְהָאֵרֶץ ver. 2. § 265. All the verbs of this verse precede their subjects § 270. *a*. Each creative act is preceded by the going forth of the divine word; some have found or fancied in this an obscure allusion to the second person of the Trinity, called in the New Testament 'the Word,' John 1 : 1, and to his agency in the work of creation. It may be remarked that the phrase 'and God said' occurs ten times in this chapter, once before each of the eight creative acts, a duplicate work being assigned to the third and sixth days respectively, and twice, vs. 28, 29, after the creation of man.

וְהָאֵרֶץ Kal apoc. fut. § 97. 2 of אָמַר verb אָמַר § 171. 1, § 177. 1, with a jussive sense; here not a copula, but the predicate *be*, i. e. *exist*. וְהָאֵרֶץ Daghash-forte omitted after Vav Conv. § 25, § 99. 3, with Methegh § 45. 2.

The verse is divided at וְהָאֵרֶץ § 36. 1 into a command and its result. Each verb is closely connected with its subject by the appropriate accents in the first clause § 38. 2 and by Makkeph in the second § 43.

4. וְהָאֵרֶץ Kal fut. of אָמַר verb אָמַר with Vav Conv. § 171. 1, § 172. 4; *s* otiant § 16. 1. Some read *beheld the light*, i. e. looked upon it with favour or approbation, *because it was good*. But this sense is forbidden, 1. by the parallel expressions in subsequent verses, particularly in ver. 31, where the form of statement is varied; and 2. by the fact that וְהָאֵרֶץ in this sense is followed not by the direct object but by the preposition בְּ, intimating that the sight was not only directed to the object but was

fastened upon it or bound up in it. *Saw the light* that it was *good* asserts a vision of the object itself as well as of its quality, and thus there is a recognizable shade of difference between this and the phrase, which accords better with the English idiom, ‘saw that the light was good,’ which merely asserts the perception of the quality; this latter form of speech is used in Hebrew likewise, e. g. 3 : 6.  $\text{וַיַּרְא}$  the article before an object previously mentioned § 245. 1.  $\text{וַיִּבְרָא}$  the subject omitted, since it is sufficiently plain from the connection § 243. 1, predicate adjective without the article § 259. 2.  $\text{וַיִּבְרָא}$  Hiph. fut. of  $\text{בָּרָא}$  with Vav Conv. § 99. 3.  $\text{וַיִּבְרָא... וַיִּבְרָא}$  prep. § 237. 1, *between the light and between the darkness* for *between the light and the darkness*. This idiom is transferred to the Greek of the New Testament in Rev. 5 : 6,  $\epsilon\nu\ \mu\acute{\epsilon}\sigma\omega\ \tau\omicron\upsilon\theta\ \theta\rho\acute{o}\nu\omicron\upsilon\ \kappa\alpha\iota\ \tau\acute{\omega}\nu\ \tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu\ \zeta\acute{\omega}\omega\nu,\ \kappa\alpha\iota\ \epsilon\nu\ \mu\acute{\epsilon}\sigma\omega\ \tau\acute{\omega}\nu\ \pi\rho\epsilon\sigma\beta\upsilon\tau\acute{\epsilon}\rho\omega\nu$ , i. e. *between the throne etc., and the elders*. Sometimes the second member is preceded by  $\text{ו}$  as in ver. 6. Vav with Shurek § 234.  $\text{וַיִּבְרָא... וַיִּבְרָא}$  the article either because they had been mentioned before § 245. 1, *the light, the darkness*, or possibly the words may be used in their universal sense, in which case the English does not admit the article § 245. 5, *light, darkness*.

5.  $\text{וַיִּקְרָא}$  Kal future of  $\text{קָרָא}$  verb  $\text{קָרָא}$  to call § 162. 2. It governs the name directly, and the person or thing to whom the name is given by the preposition  $\text{ל}$ ; or the preposition may be omitted, when the person or thing named is in a very few instances also made a direct object, Num. 32 : 41, Isa. 60 : 18, but more frequently the word  $\text{שֵׁם}$  name is inserted, Gen. 3 : 20, 41 : 51, 52, *God called (to) the light, day etc.* i. e. he made them to be what these names denote; he gave them the fixed character and relations suggested by these terms. The majestic significance of this divine naming is heightened by its restriction to those grand objects in nature which were the work of the first three days, light and darkness—the firmament, ver. 8—land and sea, ver. 10, and to man the crown of the whole, 5 : 2. The inferior animals received their names not from God but from Adam, 2 : 20, who thus recognized and expressed the nature given them by their creator.

$\text{וַיִּקְרָא}$  P'sik § 30. 1, § 38. 1. a.  $\text{וַיִּקְרָא}$  prep.  $\text{ל}$  with the vowel of the article § 231. 5.  $\text{וַיִּקְרָא}$  day, noun irregular in the plural  $\text{יָמִים}$  § 207. 1. f.  $\text{וַיִּקְרָא}$ , for the sake of varying the construction,  $\text{וַיִּקְרָא}$  is placed before the verb, which necessitates a return to the preterite § 265; the conjunctive accent is thrown back upon the penult by reason of the following disjunctive § 35. 1.  $\text{וַיִּקְרָא}$  from  $\text{לַיְלָה}$  *night*, a Segholate noun from an  $\text{ל}$  root § 184. b, with He paragogic § 61. 6, § 219, which no doubt originally had the adverbial sense of *at night*, but in usage came to be

equivalent to the simple noun, which it has almost supplanted, לַיְלָה only occurring once, Isa. 16 : 3 ; with a pause accent § 65 ; in the plural לַיְלֹת § 208. 3. c. עֶרֶב I. 1. *evening*, from עָרַב *to be dark*, dual עֶרְבַּיִם, plural עֶרְבִּים ; עֶרְבִּים is used in a different sense, § 200. d. בֹּקֶר I. 1. *morning*, from בָּקַר *to break forth*, plur. בֹּקְרִים : אֶחָד numeral *one* § 223. 1, is placed after its noun, with which it agrees § 250. 1.

*And it was evening and it was morning, one day.* This is by many understood to mean that the evening followed by the morning constituted one day, the first of creation. This view has been thought to be recommended by its agreement with the usage prevalent among the Jews and several other nations of antiquity, of beginning the day with the evening, and also by Dan. 8 : 14, where עֶרֶב בֹּקֶר *evening-morning* occurs as an enigmatical equivalent of day. According to another and perhaps preferable opinion, the days of creation are to be reckoned from morning to morning. In favour of this it may be urged, 1. The statement is not that ‘the evening and the morning were the first day.’ This could not be so expressed in Hebrew. The separate verb before עֶרֶב and בֹּקֶר shows that we have here not a compound subject but a twofold statement, and הָיָה in the sense of *become* or *constitute* is commonly followed by לְ, see ver. 14, 15, so that if this were the meaning the proper phrase would be *were to (or for) one day*. 2. The evening of this as of the other days of creation is spoken of as coming on after the work of the day is over, the future with Vav conversive וַיְהִי implying a sequence, § 265. a. The day began when the light broke forth at God’s command; then followed the other acts of the day, the divine contemplation of the light, dividing the light from darkness, and giving names to each; finally when all was finished it was evening, and this was succeeded by morning. One day is now ended and another begins. 3. From evening to morning would be a night, but not a day, unless the terms are taken with a latitude of meaning which they do not properly possess and which they do not have elsewhere. עֶרֶב means simply *evening*, not the entire period of darkness, and בֹּקֶר *morning*, not the entire period of light. For these לַיְלָה *night* and יוֹם *day* had just been stated to be the proper words. Dan. 8 : 14 affords no justification of this extension of the evening and the morning over the whole day. The prophet merely says that there shall be so many evenings and mornings before the fulfilment of his prediction. He might have said with the same propriety the sun shall set and rise so many times. But it could not be inferred from this that sunset and sunrise covered the entire day. 4. If the first day began with the evening, this must have been the darkness which preceded the creation of light, but that darkness

was eternal. So that the first day would upon this hypothesis consist of an evening of infinite duration followed by a finite morning, which involves an enormous disproportion not only in its own parts but between this and the succeeding days. 5. An additional confirmation may perhaps be found in the narrative of the deluge. It appears from a comparison of Gen. 7 : 11 and 8 : 3, 4 that time was then reckoned not by lunar but by solar months of thirty days each. When the beginning of the month was fixed by the appearance of the new moon, it was natural that the evening should be regarded as the commencement of the day, in order that it might be determined at the outset by the aspect of the moon to which month the ensuing day belonged. But if solar time is used in the account of the deluge, it seems not improbable that it is used in that of the creation likewise; and solar days are reckoned from sunrise to sunrise.

This view, if correct, is interesting from its incidentally proving how far the account of the creation is from containing anything distinctively Jewish. It has been said that the week of creation is modelled on the Jewish week: that its six days of work followed by a day of rest were invented to give sanctity to the Jewish Sabbath from the divine example. This suggestion is sufficiently confuted by the traces of a septenary division of time among other ancient nations, and by the coincidences in several remarkable particulars between the narrative of the creation and widespread traditions showing that Moses has given no invention of his own, but a trusty report of the primeval revelation. But apart from this, the calendar of creation is not Jewish at all, the very days, as it would appear, being reckoned by a different standard.

As to the duration of the days of creation, the first impression made upon the common reader doubtless is that they were days of ordinary length limited by the regular succession of light and darkness. It has unquestionably been so understood by the vast majority of students of the Scriptures from the beginning, and we are not prepared to affirm positively that this may not be the real meaning. The scientific difficulties which beset this hypothesis may be disposed of by two considerations. 1. Physical science has no knowledge of the origin of the world. It merely ascertains existing phenomena and existing laws, and from these concludes that *if* the laws and properties of matter have always been the same, the present condition of things might have been brought about in a particular way. But as to the mode in which these things actually did come into being, it can affirm nothing. If creation be miraculous, it transcends the limits of scientific inquiry. 2. If the

specific purpose of Gen. 1 is not the complete history of this planet from the beginning, but the immediate preparation of it for the abode of man, how is science to demonstrate that after its geologic epochs were over, God did not in the exercise of his almighty power do in six natural days all that this chapter records?

And yet there are considerations deserving the attention of the careful student, which make it doubtful whether this was in fact the meaning of Moses, and still more so whether this was intended by the Spirit of God, whatever the meaning of Moses may have been.

(1) There is a measure of indefiniteness in the term 'day.' In this very verse it is used in two distinct senses. In the first clause it denotes the periods of light alternating with the darkness of the night, and exclusive of the latter. In the second clause, even on the strictest and most literal hypothesis, it denotes the entire diurnal period, embracing, along with the day proper, the night also. In 2:4 it has a wider meaning still, and is applied to the whole week of creation. And its frequent use throughout the Scriptures in the metaphorical sense of a period of indefinite duration shows what a latitude was allowed to it in the Hebrew idiom. Thus we read of the 'day of prosperity' and the 'day of adversity,' Eccl. 7:14, the 'day of trouble,' Ps. 20:1, the 'day of affliction,' Jer. 16:19, the 'day of evil,' Jer. 17:17, the 'day of vengeance,' Isa. 61:2, the 'day of salvation,' 2 Cor. 6:2, the 'day of temptation in the wilderness,' Ps. 95:10, which lasted for forty years, the day of human life succeeded by the night of death, John 9:4, the day of final glory which is to follow this night of darkness and sin, Rom. 13:12, that eternal day which no night shall limit, Rev. 21:25.

(2) The days of prophecy, it is universally acknowledged, denote not ordinary days of twenty-four hours, but periods of much longer duration, see Dan. 12:11, 12, Rev. 11:3, etc., etc. If this term may be used enigmatically in prophecy in order to conceal the absolute duration intended, at the same time that its proportions and relations are made known, the same might be the case here, if it was the design of God darkly to image forth more than was to be absolutely disclosed. If the Creator has indeed left traces of the progress of his work in the crust of the globe, which it was his design that man should in the course of time decipher, and if he has also given a written revelation of his creative work, not with the design of enabling men to anticipate these scientific discoveries or to decide in advance between rival scientific hypotheses, but such as should be in accurate accordance with the facts when they came to be known, and should impress all readers with the conviction that He inspired it who knew the end from the beginning, how could

this be accomplished better than by such an enigmatical use of words as could hold a latent signification unsuspected until the time should arrive for it to be brought to light? This is what the analogy of Scripture would lead us to expect, since its predictions of the future are usually so veiled that they cannot be thoroughly understood until the event explains them, though they then become so plain, oftentimes, that they cannot be mistaken.

(3) The apostle Peter tells us, 2 Pet. 3 : 8, 'that one day is with the Lord as a thousand years, and a thousand years as one day.' Comp. Ps. 90 : 4. This might make us hesitate about a rigorous application of our puny measures of time to the eternal God. The day is, in the language of our Lord, John 9 : 4, the period of work as opposed to the night when no work is done. Now though the same word may be applied to things human and things divine, it does not follow that they are upon a level. A day is man's working-time ; God's working-time is also a day, but it may have an inconceivably grander scale of duration, as the work wrought in it is one to which human work bears no proportion.

(4) The divine Sabbath, with which the work of creation concludes, may naturally be supposed to have been of the same character with the days which preceded it. But if this Sabbath was a day of twenty-four hours, God rested no more on the seventh day than he did on the eighth or ninth. That the Sabbath of creation in the intention of the Scriptures was not an ordinary day, but a long period, which still continues, may be inferred (a) From the circumstance that while the regular formula of 'the evening and the morning' occurs at the end of each of the six preceding days, it is wanting in the seventh. This has had no evening, and no fresh morning has since dawned. (b) The apostle appears to teach the same thing in Heb. 4. The works of God were finished from the foundation of the world, ver. 3. Creation was then complete : and into the divine rest then inaugurated men are still invited to enter. The human week and the human Sabbath are modelled after those of God, but so reduced in dimensions as to be adapted to our short-lived insignificance. For as the heavens are higher than the earth, so are God's ways higher than our ways. Isa. 55 : 9.

(5) An additional ground of doubt respecting the length of the days of creation might be suggested by the fact that they certainly were not all solar days. The sun was not created, or at least was not made the measurer of time for the earth until the fourth day.

(6) The surprising correspondence between the successive works of the six days and the order in which according to geological researches

animated beings would seem to have made their first appearance on the earth, creates a strong presumption that the periods of geology and the days of Moses are identical.

▮ The Pentateuch is divided by the Jews into 669 sections or paragraphs, the end of each being sometimes, as here, marked by the letter **פ**, at others, as 3 : 15, 16, by **ס**. The former is the initial of **פתחה** *opened*, indicating that the rest of the line was to be left vacant in the manuscript. The latter is the initial of **סתימה** *closed*, indicating that after leaving a blank space the writer should recommence in the same line. It is also divided into 54 larger sections or lessons for the public reading of the synagogue. These are not noted in this chrestomathy; but in ordinary Hebrew Bibles they are marked by **פס** or **סס** as they coincide at the beginning with one or the other sort of smaller sections.

6. **רָקַע** I. 2. § 185 from **רָקַע** *to spread out*, denoting *that which is spread out, expanse*. As the root also means ‘to hammer out,’ some have judged that this word involves the conception of the sky as a solid arch, like the Greek *στερέωμα* and the Latin *firmentum*. Even if this were so, however, which is by no means certain, the sacred writers cannot be held responsible for the etymology of the words which they employ, any more than a modern astronomer, who should speak of the ‘fixed stars,’ would be held to sanction the notion that they are fastened to the celestial sphere. The Scriptures nowhere profess to give a physical description of the sky; the language employed respecting it is purely phenomenal and figurative. Thus while in Job 37 : 18 it is spoken of as firm and like a molten looking-glass, the Psalmist, 104 : 2, compares it to a curtain, and Isaiah, 40 : 22, to a tent or veil of the thinnest and most subtile texture (**רָקַע**).

**בְּתִיבָהּ** prep. § 231. 1, with the const. of **תִּבְיָהּ** § 183. **ב**, § 216. 1. *d.* **מִבְּתִיבָהּ** Hiph. part. of **בָּרַב** § 84. 5, denoting continuous action § 266. 1, and referred by the tense of the accompanying substantive verb to the future § 266. 3. *a.* **בְּתִיבָהּ** prep. with Kamets § 231. 4, *between waters to waters*, the interval beginning with the first and having respect also to the second: our idiom requires *and* instead of *to*.

7. **וַיִּשָּׁא** Kal fut. of the **ש** guttural and **שָׂא** verb **שָׂאָה** with Vav conv. § 109. 3, § 171. 1, § 172. 4, the accent on the penult § 32. 3. **הַתִּבְיָהּ** the article before an object spoken of before § 245. 1, Methegh in its regular place § 44. **הַתִּבְיָהּ** with the article because it is defined by the accompanying words § 245. 2. **בְּתִיבָהּ** two prepositions **בְּ** § 232 and **תִּבְיָהּ** § 237. 2 (1). In computing direction the Hebrews measure from the object spoken of toward themselves or toward the object to which it has relation, which is then indicated by **לְ** *to*, or may stand without **לְ**,



ver. 9. Thus, instead of saying that one object lay *to* the right of another, they would say that it lay *from* the right with respect to it. So here a downward direction from the firmament or *beneath* it is expressed by the phrase 'from under to the firmament'; and an upward direction or *above* it by *from over to* it. עֲלֵי composed of מֵ and לְ. : מֵ adverb § 235. 3 (4). The verse has three accentual clauses § 36. 1. In the subdivision of Zakeph Katon, Pashta is repeated § 39. 4.

The waters above the firmament were by some ancient interpreters understood to imply a literal ocean above the vault of heaven. And unbelieving expositors of modern times have sought to fasten this conception upon the sacred writer. But the figurative expression occurring in the account of the deluge, Gen. 7 : 14, "the windows of heaven were opened," does not warrant the conclusion that he imagined sluices to be really existing in the sky through which the supernal waters poured in time of rain, any more than Malachi, 3 : 10, and the Israelitish lord mentioned 2 Kin. 7 : 1 supposed a literal granary of provisions in the sky to be poured down through these imaginary apertures. That the Hebrews were well aware that the rain came from the clouds, and that the clouds were formed by evaporation, is plain from numerous passages in every part of the Bible. Those who adopt the hypothesis of Laplace find the waters of this verse in the nebulous fluid. The waters beneath the firmament formed this terraqueous globe, both the water and the land of ver. 9; the waters above the firmament formed the heavenly bodies. The ordinary interpretation makes the waters above the firmament to be the clouds, which might be so called as well as the birds can be said, ver. 20, to 'fly *over* the face of the firmament.'

8. שְׁנֵי ordinal number § 227. 1, follows the noun with which it agrees § 252. 1, *a second day*. The several days of creation are spoken of indefinitely, the sixth alone, upon which the whole was completed, being distinguished by the article, ver. 31.

The words 'and God saw that it was good' occur with regard to the work of every day but the second. Whence some have conjectured that they have here been dropped from the text, or, as these words occur twice in the account of the third day, that they have by some accident been misplaced, or that the formula announcing the end of the second day has been transposed from the end of ver. 10, and properly belongs there. The true explanation of the omission appears to be, that the first part of the third day's work is really a continuation of that which was begun on the second, and the divine approbation is withheld until the division and segregation of the waters was complete. The insertion of this clause in ver. 8 by the LXX without authority affords a good illustra-

tion of the manner in which various readings have arisen from transcribers or translators paying too much regard to parallel passages.

9. עָמַד Niph. fut. of עָמַד § 169. 1. עָמַד III. from עָמַד root עָמַד to stand § 190. *b*, signifying that in which one can stand, i. e. *place* § 191. 3, of common gender though mostly masculine § 197. *b*, plur. עָמָדִים. עָמָדִים Niph. fut. of עָמַד, a ע guttural § 109. 4 and עָמַד verb § 168, with Methegh § 44. The apocopated future rarely occurs in the Niphal, and never in the strictly passive species, because it did not accord with Hebrew conceptions to address a command to the object of the action § 97. 2, *b*. The future expresses simple futurity, leaving the fact of its being spontaneous or constrained and every other modal quality, for which occidental languages employ distinct forms, to be inferred from the circumstances of the case § 263. 1. In both instances in this verse it denotes not only what *will* occur, but what *must* and *shall* take place, and is therefore virtually equivalent to a command. עָמָדִים adjective II. § 187. 1, intensive from עָמַד *dry*, used only in the fem. עָמָדִים § 207. 1, or עָמָדִים § 205, with the generic article § 245. 5. *a*, the *dry*, viz. land.

10. עָרֶץ *earth* here used in its strict sense of the dry land exclusively, but in ver. 1 the world, embracing land and water, so named from its principal and most important part. עָרֶץ conj. § 234, prep. § 231. 1, and noun III. root עָרַץ § 190. *b*, that which is gathered, *collection* § 119. 5, in the const. § 215. 2, followed by the material of which it consists § 254. 4, definite without the article § 246. 3. עָרֶץ plur. § 207. 2 of עָרַץ, I. from an obsolete עָרַץ root § 186. 2. *c*, *seas*, because distributed into separate basins, though as these all communicate they may be viewed in their totality as one עָרֶץ.

11. עֲשָׂה Hiph. apoc. fut. § 97. 2, § 264, of עָשָׂה § 162. 2, governing in its strictest sense its cognate noun עֲשָׂה § 271. 3, and with a wider extent of meaning also עֲשָׂה and עֲשָׂה, which are not in apposition with עָשָׂה, as though the latter were a generic name for all vegetable products and the former were its subdivisions, but they are co-ordinated with it, and constitute together the three great branches of the vegetable kingdom, not according to a scientific classification, but a popular and obvious division, grasses, seed-bearing plants and trees. Methegh § 45. 2. עֲשָׂה masc. noun with plur. in עֲשָׂה § 200. *a*, which occurs but once, commonly as here a collective § 201. 1, from root עָשָׂה to be green, accent Y'thibh § 30. 2, § 38. 4. עֲשָׂה Hiph. part. of עָשָׂה guttural verb § 123. 3, follows the noun to which it belongs § 249. 1, governs a cognate noun § 271. 3, expresses what is permanent and habitual § 266. 1. עֲשָׂה masc. collective § 201. 1, only once found in the plural. עֲשָׂה has both

an individual and a collective signification, *tree* and *trees*, pl. עֲצִים § 207. 1, probably abridged from עָצָה root עָצָה *to be firm, hard* § 185. *d*, in the const. § 215. 1, with the following word, which denotes its quality § 254. 6. פְּרִי *fruit* collective l. 1, root פָּרָה *to bear* § 184. *b*, G'ra-shayim § 38. 1. *a*. הֹלֵם Hholem preceding Sin § 12, Kal act. part. of עָצָה verb § 168. The accent, which is not Y'thibh but Mahpakh, since it stands before Pashta in the subdivision of Zakeph Katon § 30. 2, § 38. 4, is shifted to the penult by § 35. 1. The point in the first letter of the next word is Daghash-forte conjunctive § 24. *a*. וְ prep. § 231. 1, וְ I. from an obsolete עָרָה root § 186. 2. *b*, and pronom. suffix § 220. 1. וְ עֲצֵי הָאָרֶץ oblique case of the relative pronoun § 74, § 285. 1, formed by appending the suffix to the noun § 221. 5, which is the governing word, *whose seed is in it*, or the relative might be connected with the suffix of the preposition § 233 and governed by it, *in which is its seed*. וְ עֲצֵי not to be connected with עֲצֵי הָאָרֶץ as descriptive of the tree in distinction from shrubs and grass *producing fruit over (or above) the earth*, but with עֲצֵי הָאָרֶץ and referring alike to grass, shrubs and trees which were all to be produced *upon* the earth.

12. וְהָאָרֶץ Hiph. fat. of עָרָה § 144. 1, § 145. 2 and עָרָה verb § 162. 2, with Vav conv. § 99. 3, § 166. 4, the accent remaining on the ultimate § 147. 5. תְּלִישָׁה T'lisha Gh'dhola § 38. 8. וְהָאָרֶץ 3 pers. suf. with the connecting vowel *e* § 220. 1. *b*, sing. in a distributive sense referring to the preceding collective § 275. 6.

13. וְהָאָרֶץ ordinal number § 227. 1, § 252. 1.

14. וְהָאָרֶץ singular verb preceding a plural subject § 275. 1, or it may be explained by supposing וְהָאָרֶץ to partake of the nature of an impersonal verb, 'let there be,' comp. *es gebe, qu'il y ait* § 275. 1. *c*. מְאִיר masc. III. from עָרָה root עָרָה *to shine* § 190. *b*, signifies *a luminous body* § 191. *a*, thus differing from the noun עָרָה ver. 3, which signifies the element of *light*; plur. has either יָרֵחַ or יָרֵחַ § 200. *c*. Hholem written defectively § 11. 1. *a*, § 14. וְהָאָרֶץ const. of apposition or specification § 254. 3. וְהָאָרֶץ prep. expresses design, *to, in order to*, and requires the construct form of the infinitive § 267. *b*.

וְהָאָרֶץ pret. with Vav conv. § 100. 1, § 265, continuing the command begun with וְהָאָרֶץ, in the plural because it comes after its subject § 275. 1. *b*. הָאָרֶץ the noun אֵת *sign* of common gender § 197. *b*, from אָרָה *to mark*, with the fem. ending הָ § 196, which is retained contrary to the ordinary rule before the plural ending § 199. *d*, *for signs*, i. e. of whatever the heavenly bodies serve to indicate that is not included in the following particulars, whether ordinarily or in extraordinary cases in which they may become portents of momentous events, Matt. 2 : 2, or of divine

judgments, Joel 2 : 31, Mat. 24 : 29, Luke 21 : 25. There is no need of assuming that *for signs and for seasons* is put by hendiadys for *signs of seasons*, nor of making the subsequent words dependent upon *חֲתָמִים* *signs both in respect to seasons and in respect to days and years.* חֲתָמִים from חָתַם III. חָתַם root חָתַם to appoint § 190. *b*, appointed time, season, plur. in חָתָם, though once it has חָתָם. Munabhi takes the place of Methegh § 39. 3. *b*, § 45. 5. : חָתָם fem. noun חָתָם I. 2 from חָתַם root חָתַם to repeat, hence a year, in which the sun and the seasons repeat their course; the fem. ending causes the suppression of the last vowel proper to the form § 185. *d*, § 209. 1, plur. both in חָתָם and חָתָם, the latter only in poetry § 200. *d*.

The works of the first three days have, as has often been remarked, a certain measure of correspondence with those of the last three.

- |   |                                 |
|---|---------------------------------|
| 1. Light.                                   | 4. Celestial luminaries.        |
| 2. Division of the waters by the firmament. | 5. Aquatic animals and birds.   |
| 3. Dry land and plants.                     | 6. Terrestrial animals and man. |

15. חָתָם Hiph. inf. const. of חָתַם verb חָתַם § 153. 1, having Hholem in the Kal pret. § 82. 1. *a* (3), with the prep. § 267. *b*.

16. חָתָם see ver. 7. חָתָם cardinal number § 223. 1, in the construct before its noun § 250. 2 (2), without the article § 251. 4, *the two great lights*, not *two of the great lights*, which would be expressed by omitting חָתָם before the indefinite object § 270, and inserting the preposition *בְּ* in its partitive sense after חָתָם. חָתָם adj. I. 2. § 185, with the article after חָתָם § 249. 1, which it qualifies and with which it agrees in gender, though the termination is different § 200. *e*. The noun is definite because the objects are well known § 245. 3. They are called 'the great lights,' not from their absolute but their apparent magnitude, or rather from the measure of their effulgence as compared with the stars. חָתָם . . . חָתָם absolute or emphatic use of the positive degree § 260. 2 (2). חָתָם takes the form חָתָם with the pause accents § 65. *a*, or when declined, e. g. חָתָם, קָטָם, חָתָם, חָתָם § 207. 2. *b*. חָתָם III. § 190, root חָתַם to rule, meaning *dominion, rule* § 191. 4, a segholate form in the construct § 214. 1. *b*, the following noun denoting the object § 254. 9. The preposition expresses design, *in order to, for*. : חָתָם II. probably softened from חָתָם § 57. 1, from the obsolete חָתַם root חָתַם to wrap up § 187. 1. *e*, hence globule, star. Methegh § 44.

17. חָתָם from חָתַם verb חָתַם § 129. 1, *gave, put*. חָתָם sign of the definite object with pron. suff. § 238. 2, § 270, which has less independence than a noun, and usually, as here, follows the verb immediately, instead of coming after the subject § 270. *a*; see also ver. 22.

18.  $\text{לְבַרְכָּךְ}$  const. infin. with prep. § 267. *b*, followed by  $\text{ב}$ , which is not here used in its temporal sense, *in* or *during*, but according to the Hebrew idiom links this verb to its object. The day and night (with the generic article § 245. 5) were the domain *in* which the sway was exercised. Our idiom requires *rule over*, which is based on a different conception, that of the elevation of the ruler above the ruled.  $\text{לְבַרְכָּךְ}$  Methegh § 45. 2. *a*.

No functions are here assigned to the heavenly bodies but those which they perform in relation to the earth, because these were all that the sacred writer was concerned to state. But it does not follow of course that this was the sole aim of their creation. The work of the fourth day need not include the original formation of these bodies; if ver. 1 describes the first act in creation the contrary is explicitly declared. But they then made their appearance in the sky, and their relation to the earth was definitely determined.

20.  $\text{וַיִּבְרָא}$  command expressed by the simple future § 263. 1, in a person which has no distinct apocopated form § 97. 2. *b*, governs its cognate  $\text{וַיִּבְרָא}$ , a collective I. 1. § 183. This is by many understood to mean that fish were made from the element in which they move; which, though not explicitly asserted, is not improbable in itself, and has in its favour the analogy of terrestrial animals, which were made of earth, 2 : 19.  $\text{נְפִשׁ}$  I. 1. vital principle, *soul*, here put for the animated being, common gender though mostly fem. § 197. *b*, plur. commonly  $\text{נְפִשׁוֹת}$ , once  $\text{נֶפֶשׁ}$  § 200. *c*, in apposition with the preceding noun § 253. 1.  $\text{חַיִּים}$  might be the fem. adj. from  $\text{חָי}$  *living*, I. from  $\text{חָי}$  root  $\text{חָי}$  *to live* § 186. *c*, but the fact that when joined with  $\text{נְפִשׁ}$  the former alone receives the article, ver. 21, and also that the compound expression is construed as a masculine, 2 : 19, shows that it is a noun, *life*, and  $\text{נְפִשׁ}$  is in the construct before its attribute § 254. 6.  $\text{וְכָל עוֹף הָאָרֶץ}$  collect. *fowl, birds* § 201. 1, not the object of  $\text{וַיִּבְרָא}$ , with the relative understood, *fowl, which shall fly* § 285. 3, a construction which has sometimes been distorted into a contradiction with 2 : 19, but the subject of  $\text{וַיִּבְרָא}$  Piel fut. of the cognate  $\text{וָיָא}$  verb  $\text{וָיָא}$  § 154. 2, to which it is emphatically prefixed § 270. *a*.  $\text{וְעַל פְּנֵי הַשָּׁמַיִם}$  *over* or *across the face* of the firmament, i. e. the part turned toward us.

21.  $\text{וְהָיוּ לְכֶלֶבֶת}$  plur. of  $\text{וְהָיוּ}$  § 199. II. intensive from obsolete root  $\text{וָיָא}$  *to stretch* § 187. 1, hence that which is greatly extended, the *monsters* of the sea, *whales*, etc., so called from their length, the article before that which is well known § 245. 3. Hhirik of the ultimate long § 19. 1.  $\text{וְהָיוּ}$  before an object made definite by construction § 270. *b*.  $\text{וְהָיוּ לְכֶלֶבֶת}$  fem. Kal act. part. § 205, § 217, with the article § 249. 1, which may be resolved into the relative with the verb *that creep* or *move*.

מְכַנְּנִים plur. noun with 3 masc. plur. suffix § 220. 2. *b*, referring to nouns of different genders § 276. 3. מְכַנְּנִים before כֹּנֵן § 270. *c*, shortened from כֹּנֵן by Makkeph § 43. מְכַנְּנִים I. 2, root מְכַנְּנִים, hence a covering, a *wing*, fem. as double organs usually are § 197. *a*, occurs in the dual § 203. 1, and plur. in מְכַנְּנִים § 217, which is used in a different sense § 203. *a*, expresses the quality of the preceding construct § 254. 6, *fowl of wing*, i. e. *winged fowl*.

22. מְכַנְּנִים Piel fut. of כָּנַן Gutt. verb § 116. 4, § 121. 1, with Vav conv. § 99. 3. *a*, no Daghesch lene in כָּנַן since the preceding Sh'va is vocal § 25, primarily to *kneel*, thence to *bless*. מְכַנְּנִים prep. with Tserere § 231. 3. *a*, so as to say, i. e. *in saying*. מְכַנְּנִים Kal imper. of מְכַנְּנִים, מְכַנְּנִים § 169. 1. מְכַנְּנִים Kal apoc. fut. § 171. 1, Hhirik short though accented § 19. 1, subject emphatically prefixed.

24. מְכַנְּנִים see ver. 12, מְכַנְּנִים 3 fem. sing. suffix § 72, § 220. 1, Mappik § 26. מְכַנְּנִים I. 2, with fem. ending, root מְכַנְּנִים to *be dumb*, applied chiefly to the larger quadrupeds, and especially to the domestic animals, *beast, cattle*, const. מְכַנְּנִים, plur. מְכַנְּנִים, const. מְכַנְּנִים. מְכַנְּנִים I. 1, collective § 201. 1. מְכַנְּנִים construct of מְכַנְּנִים, I. § 186. *c*, with fem. ending § 207. 2, from מְכַנְּנִים root מְכַנְּנִים to *live*, hence *living thing, beast*, with *i* paragogic § 218. The article is constantly omitted from מְכַנְּנִים when preceded by this archaic or poetic form, perhaps by § 247, though when the ordinary form is used, the phrase is מְכַנְּנִים, see ver. 25, *beasts of the earth*, i. e. wild beasts. Methegh § 45. 2. Daghesch forte omitted, and no Daghesch lene in מְכַנְּנִים § 25.

25. מְכַנְּנִים I. 2, with fem. ending, root מְכַנְּנִים to *be red*, hence *the ground*, so called from the colour of the soil.

26. מְכַנְּנִים Kal fut. of מְכַנְּנִים § 109, § 168, 1 pers. plural, which is not to be explained as a royal style of speech, nor as associating the angels with God, for they took no part in man's creation, nor a plural of majesty which has no application to verbs, but as one of those indications of the plurality in unity in the divine Being which are repeatedly met with in the Old Testament, and which must be regarded as foreshadowings of the doctrine of the Trinity § 275. 3. *a*. The future tense expresses the divine determination, *we will make* § 263. 1, or, as the paragogic future rarely has a distinct form in מְכַנְּנִים verbs § 172. 3, and may therefore be regarded as included under the simple future, it may have the cohortative sense, *let us make*. מְכַנְּנִים generic name *man*, has no construct or plural § 201. 1. מְכַנְּנִים from מְכַנְּנִים I. 1, § 183, root מְכַנְּנִים to *be dark*, hence *shadow*, and, as this resembles the object by which it is cast, *image*, with 1 plur. suf. § 220. 1, § 221. 5, and prep. מְכַנְּנִים in § 231. 1, the model being conceived of as enclosing the copy, every line of which is

directed by and drawn *in* the corresponding line of the former. כְּדִמְיוֹהֶנּוּ, I. 1, with fem. ending § 184. *b*, § 198. *a* (4), from הָ root דָּמָה *to be like*, hence *likeness*, not here distinguishable in its sense from the preceding word, to which it is added for the sake of emphasis, comp. § 280. 3. *a*. That there is no special significance in the change of prepositions appears from their being reversed in the same phrase, 5 : 3. הָ from דָּמָה § 169. 1, plural because referring to the collective דָּמָה § 275. 2, followed by ב which indicates the territory *in* which the dominion is exercised. בְּרֵאשִׁית prep. § 231. 2, const. § 214. 1, § 216. 1, of the fem. collective noun הָהָה § 198, I. 2, § 185. *d*, from root הָהָה *to increase*, hence *fish*, from their rapid multiplication.

27. אֵל might be taken distributively in the sense of the plural § 275. 6, but more probably the singular pronoun contains an allusion to the fact that Adam was first created alone, 2 : 20. : אֵל pronoun referring to both genders put in the masculine § 276. 3.

28. הָהָה followed by הָ or אֵל is *to speak to*, more rarely *to speak of* or *in reference to*. הָהָה conjunction § 234, Kal imper. of שָׁחַח § 84. 4, and pronominal suffix § 101 ; *u* written defectively § 11. 1. *a*, § 14.

29. נָתַתִּי from נָתַתְּ § 130. 1, *I have given* for *I hereby give*, in conformity with a purpose already formed § 262. 1. *b*. אֶת-כָּל-הָאֲרָצָה § 270. *c*. הָהָה § 245. 2. אֶת-כָּל-הָאֲרָצָה § 74, § 285. 1. הָהָה singular referring formally to the nearest collective subject § 276. 1, or taken distributively § 275. 6, with הָ be *to* you, i. e. you shall have it, be *for* food, i. e. answer for, become.

30. אֶת-כָּל-הָאֲרָצָה § 270. *c*, supply נָתַתִּי. הָהָה const. of designation § 254. 3, *greenness of herb*, i. e. *green herb*.

31. הָהָה past in relation to another past, i. e. pluperfect § 262. 1. אֶת primarily a noun, *might*, then with an adverbial sense, *mightily*, *very* § 235. 3 (1), follows the word which it qualifies § 274. 1. הָהָה article omitted before the noun § 249. 1. *c*.

## CHAPTER II.

1. הָהָה Pual fut. of הָהָה § 169. 1, 3 m. pl. with a compound subject § 276. 1, Daghest forte omitted from הָ, Sh'va remaining vocal § 25, § 99. 3. הָהָה I. 2, § 185. 1, m. and f., pl. in הָהָה § 200. *a*, from הָהָה *to go forth to war*, masc. pl. suf. referring to nouns of different gender § 276. 3. The phrase 'host of heaven' occurs repeatedly both of celestial beings 1 Kin. 22 : 19 and celestial bodies Deut. 4 : 19. The host of the earth, an expression occurring only in this one passage

prior to the derangement of the fall, denotes its inhabitants and all that it contains. They are called 'a host' from their vast numbers and orderly array, and possibly also because they are under God's command and fighting against the kingdom of evil.

2. *ended*, i. e. by discontinuing, not by performing the concluding portion, so that there is no need either of supposing that part of the work of creation was performed on the seventh day, or of changing 'seventh' to 'sixth' to evade the fancied difficulty. ordinal number § 227. 1, its position and agreement § 251. 1, § 249. 1. 'מִלְאָה' from *מָלָה*, III., root *מִלָּ* to *send*, hence a service upon which one is sent, *work*, in const. מִלְאָה § 214. 1. *b*, with suf. § 221. 2. *a*. עֲשָׂה in the sense of the pluperfect § 262. 1.

3. *blessed*, i. e. conferred upon it special honour and distinction, and made it fruitful of blessing. אֶת־הַשָּׁמַיִם the article omitted from the noun in a definite phrase § 249. 1. *c*, or else the noun is in the construct before its adjective § 252. 2, § 254. 6. *b*. Comp. הַשָּׁמַיִם עֲשָׂה Ezr. 7 : 8. *sanctified*, i. e. made sacred, set apart to a sacred use. The natural interpretation of the language is that this was done at the time of creation, and not ages afterwards at the giving of the law upon Sinai. This too agrees with the traces of weeks, Gen. 7 : 4, 8 : 10, 17 : 12, 50 : 10, and the sacredness of the number seven in the patriarchal age, Gen. 21 : 28 etc., as well as among several ancient nations, with the observance of the Sabbath in Israel before they came to Sinai, Ex. 16 : 23, etc. and with the exhortation in the fourth commandment to *remember* the Sabbath day as though it were an institution with which they were already acquainted and not then introduced for the first time. הָאֵל sign of definite object with suf. § 238. 2, § 270. הָאֵל . . . הָאֵל created so as to *make*, i. e. created not in its elements only, but so as to give it its completed form and full accomplishment, or the first verb may qualify the second § 269. *a*, *made in a creative manner*, or by creation.

4. הָאֵל demonstrative § 73. 1, predicate § 259. 2, referring either to what precedes, Gen. 10 : 5, 20, 31, 32, or to what follows, Gen. 10 : 1. This verse may be regarded as a formal conclusion of the foregoing narrative of the creation, *these are the generations*, i. e. such was the origin of the heavens and the earth. But it seems better to adopt the Jewish division of the text, and make it the heading of the ensuing section, 2 : 4—4 : 26 ; for (1) A like phrase occurs eleven times in Genesis, and invariably as the heading of successive portions of the book, e. g. 5 : 1, 6 : 9, 10 : 1 etc. (2) These titles in every other instance introduce an account, not of the ancestry of the persons named in them, but of their descendants and family history ; hence *the generations* (הַדּוֹרִים III. f. pl.



const. from  $\sqrt{\text{bring forth}}$  root  $\text{נָזַר}$  to *bring forth* § 190. *b*) of the heavens and the earth record not how they came into being, but the origin and history of man who sprang from them or was formed out of them. In strictness indeed it was from the earth alone that man was made, but the heavens and the earth form one whole, the common theatre of the history now to be unfolded. For that reason the creation of both was described together, 1 : 1 etc. and now follow their *generations* or the further developments upon the scene thus prepared. This first stage of human history embraces a more minute account of the creation and original state of man, 2 : 4—25, as preliminary to ch. 3, the fall, the sequel of which is ch. 4, the sundering of the race into two opposite branches, and the initiation of the struggle foreshadowed, 3 : 15, between the seed of the woman and the seed of the serpent.

$\text{בְּהִצְרָאָם}$  prep.  $\text{בְּ}$  with Niph. inf. const. of  $\text{בָּרָא}$  § 267. *b*, and 3 m. pl. suf. § 106. *a*, § 276. 3, here representing the subject § 102. 3, *in their being created*, i. e. when they were created. The marginal note is  $\text{ה' זָעִיר}$  (fem. of the Chaldee adj.  $\text{זָעִיר}$  § 196. *d*) *small He* § 4. *a*, which the Rabbins explain as a mystic reference to the future diminishing and passing away of the material creation, or as suggestive of the anagram  $\text{בְּאַבְרָהָם}$  in *Abraham*, for whom, together with his seed, the universe was created, and which some critics have doubtfully conjectured to indicate a reading with  $\text{ה}$  omitted § 91. *b*.  $\text{בַּיּוֹם}$  in the day indefinitely for *at the time of*, Lev. 14 : 57, 2 Sam. 23 : 20; there is no implication, as some have imagined, at variance with ch. 1, that the creation occupied but one day. This may be parallel to and explanatory of the preceding  $\text{בְּהִצְרָאָם}$ , comp. Num. 3 : 1, or it may be the beginning of a new sentence which is continued in ver. 5, comp. 5 : 1.  $\text{יְהוָה}$  const. before its subject  $\text{אֱלֹהִים}$  and governing  $\text{אֶת־הָאָרֶץ וְשָׁמַיָּם}$  as its object § 254. 9. *b*.  $\text{יְהוָה}$  *Jehovah* III. § 192. 1, with the vowels of  $\text{אֲדֹנָי}$  *Lord* § 47, from the root  $\text{הָנָה} = \text{הָיָה}$  to *be*, denoting not a future quality, *he who will become*, i. e. will unfold or reveal himself hereafter, or *he who will be*, i. e. who is to come, but, as proper names so formed invariably do, a permanent essential characteristic, *he who is*, who has existence in its fullest and highest sense, the self-existent and hence eternal and unchangeable, paraphrased Rev. 1 : 4, 8, 'which is and which was and which is to come,' whence the conclusion has sometimes been erroneously drawn that  $\text{יְהוָה}$  is compounded of the future  $\text{יִהְיֶה}$ , the participle  $\text{הוֹנֵה}$  and the preterite  $\text{הָיָה}$ . Hitherto God has been called exclusively  $\text{אֱלֹהִים}$ ; from this verse to the end of ch. 3 he is prevailingly called  $\text{יְהוָה אֱלֹהִים}$ , and in ch. 4  $\text{יְהוָה}$ . This interchange, which is too remarkable to be accidental, and which though less conspicuous is yet perceptible in the rest of Genesis, gave

rise to the critical hypothesis that the sections using different divine names have proceeded from different authors, one being distinguished by his preference for  $\text{יהוה}$  and the other by his preference for  $\text{יהו}$ . But this hypothesis, notwithstanding the ingenuity with which it has been constructed, fails to account for the very unusual combination  $\text{יהוה}$   $\text{יהו}$ , which is found in but one other passage in the Pentateuch, Ex. 9 : 30, and but rarely in the rest of the Bible, and also for the frequent occurrence of one divine name in the midst of a section characterized mainly by the other. This shows that the phenomenon in question has not arisen from an unconscious peculiarity of style in different writers, but is due to the intelligent selection of the appropriate word as determined by the thought and the connection. Although these names are in a multitude of cases used indiscriminately, as 'God' and 'Lord' are in English, and it would be vain to seek a reason in every case why one is employed rather than the other, there is a real distinction between them, which is sometimes observed. Thus in the opening chapters of Genesis  $\text{יהוה}$ , which is the more general name of God, is employed in the account of the creation; but in that of the fall, with its promise of redemption, from which all the subsequent revelations of mercy are unfolded, the covenant name  $\text{יהו}$  is used, which specially belongs to him as the God of revelation and of grace. In the first step of the transition from one to the other both names are combined to indicate their identity;  $\text{יהוה}$  is no other than  $\text{יהו}$ , the God of the covenant is the same with the God of creation. The exceptional use of  $\text{יהוה}$  in 3 : 1. 3. 5 is because the serpent is either speaking or addressed, where the covenant name of God would be as inappropriate as in language uttered by idolatrous Gentiles or directed to them, Jud. 3 : 20, comp. ver. 28, 1 Sam. 4 : 7. 8, 30 : 15, 1 Kin. 20 : 23, comp. ver. 28. Again, in 4 : 25 Eve speaks of  $\text{יהוה}$  because she has respect to God as working in nature, whereas in 4 : 1 it is  $\text{יהו}$ , who had granted her a pledge of the promised redemption.

$\text{אֶרֶץ וְשָׁמַיִם}$  *earth*, named before *heaven*, as in but one other passage, Ps. 148 : 13, as some suppose, to indicate the order of their formation, 1 : 9—19, the earth on the third day and the heavenly bodies on the fourth; but more probably because the earth was chiefly concerned in the following narration. This inversion of the accustomed order imparts to the expression a sort of poetic character, whence the omission of the article § 247.

5.  $\text{וַיְהִי}$ . Three constructions are possible: (1)  $\text{וַיְהִי}$  may be the object of  $\text{וַיֵּצֵא}$  in ver. 4, comp. Ex. 12 : 34; so the LXX, Vulg. and Eng. Ver. (2) It may be the subject of  $\text{וַיֵּצֵא}$  and the beginning of a new

sentence, and no § 256. *c*, *shrub of the field was yet in the earth*, comp. 1 Sam. 3 : 3. 7. (3) The sentence may begin with *בַּיּוֹם* and *וְ* simply form the connection with this statement of time § 287. 3, comp. Gen. 19 : 4, *in the day etc. then no shrub etc.* This last construction seems to be the best. *הָאָרֶץ* I. 2, from an obsolete *אָר* root § 185. *d*; its repeated occurrence in ch. 2 and 3, and that even in combinations in which *אָרֶץ* is found in ch. 1, e. g. *הָאָרֶץ הַזֶּה* 2 : 19. 20, 3 : 1. 14, has been perverted into an argument for diversity of authorship. The simple explanation is that *אָרֶץ* denotes *earth* in contrast with *heaven*, and *land* in contrast with *water*. But throughout this section there is a tacit opposition between the *garden*, or the space enclosed for man's primeval habitation, and the open space without, or the *field*. *אֲחֵרָה* followed by the future referring to past time § 263. 1. *b*, accent Y'thibh § 30. 2. *בָּ* because assigns a double reason for the non-existence of vegetation at the time spoken of, the lack of rain to prepare the ground for its production, as well as of man for whose use it was designed. The period referred to is before the creation of plants and trees upon the third day, or, in the judgment of others, a vegetation suited to the wants of terrestrial animals may first have been brought into being on the sixth day, prior to their creation and that of man. It is next stated how these two requisites were supplied, in ver. 6 rain, in ver. 7 man. Every thing to the end of this chapter is in the strictest sense preliminary to the history of the fall. Details necessary to acquaint us with the situation, vs. 5-17, and the actors, vs. 18-25, which, though falling within the period covered by chap. 1, would have been unsuited to its majesty and would have marred its symmetry, were reserved for this place. *הָאָרֶץ* in the sense of the pluperfect § 262. 1. *אָרֶץ* § 236, in the absolute state § 258. *b*.

6. *וְ* conj. *וְ*, not adversative *but*, as though it introduced a substitute for the missing rain, but copulative *and*, proceeding to show how it was actually supplied § 287. 1 ; *אָר* I. 2, from an obsolete *אָר* root § 186. *c*, *vapour*, which rising from the earth was condensed into rain and watered the ground. *גִּזְלָהּ*, *ג* guttural § 109, and *לָהּ* verb § 168, future denoting repetition § 263. 4 ; the following pret. with Vav conv. *וַיִּשְׁקֶה* § 100. 1, has a like sense § 265.

7. *וַיִּבְרָא* from *בָּרָא* verb § 144. 2, with a double object § 273. 3. Vav conv. draws back the accent and changes Pattahh to Seghol § 147. 5 ; the postpositive accent § 30. 1 is repeated in some editions. In 1 : 27, where the immediate exercise of divine power in the creation of man was to be made promirent, *בָּרָא* was employed ; here the thought is directed to the material of which he was made, and the proper word is *יָצַר* to *form*, used of a potter moulding vessels of clay. *בְּיָצָר* § 129. 1,

and שׁ guttural § 123. 1. נָחַם prep. and noun נָחַם I. 1. § 184. *b* (נָחַם and נָחַם roots) by contraction for נָחַם § 54. 2 from נָחַם *to breathe*, hence *breather*, *nose*, here in the dual *nostrils*, with Daghesh-forte § 207. 2, and 3 m. s. suf. § 220. 2. נָחַם I. with fem. ending § 198. *a* (2), const. before its quality § 254. 6, which is expressed by the abstract נָחַם = נָחַם) *life* § 201. 1. *a*. הָ... הָ... *was to or unto*, the preposition implying a change of state or condition, hence *became*, see 1 : 14. 29.

8. נָחַם, נָחַם § 129. 1 and שׁ guttural § 123. 1. It has been charged that ch. 2 contradicts ch. 1 in making the creation of man prior to that of plants. But (1) the plants and trees here spoken of are those of the garden of Eden, not those of the earth generally. (2) The priority accorded to man, even as respects this garden, lies in the order of thought rather than in the succession of time. To prepare the way for an account of the garden of Eden, the writer, ver. 5, reverts to the time when there were yet no plants in the earth. As these, and especially the trees of Eden, which he has chiefly in mind, were for the sake of man, he speaks, ver. 7, of his creation, then, ver. 8, of planting the garden and putting man in it, then, ver. 9, in order to reach the idea that it was not only an abode but a place of trial, of the trees which were made to grow there, and finally, ver. 15, of man's being placed there to dress and to keep it. That this narration, though linked throughout by futures with Vav conversive, does not aim at strict chronological succession, is obvious, since the act of placing man in the garden could not both have preceded and followed the production of the trees. And if the succession is that of the association of ideas rather than of chronology, then the circumstance that the formation of man is named before the planting of the garden, does not prove that it preceded it in actual fact. It is indeed much more natural to assume that the contrary was the real order of occurrence. נָחַם I. § 186. *c*, from נָחַם root נָחַם *to protect*, hence a place protected, securely fenced about, *a garden*. נָחַם this orthography is appropriated exclusively to Eden, the abode of our first parents. The Eden of later times, 2 Kin. 19 : 12, is נָחַם. נָחַם. As the Hebrews estimated direction by measuring from the object spoken of and not toward it, as we are accustomed to do, see on נָחַם 1 : 7, their *from east* is equivalent to our *eastward*, i. e. from the rest of the land of Eden, and consequently in the eastern part of the land. נָחַם, נָחַם verb § 153. 5. As נָחַם also has a temporal sense, *antiquity*, this verse gave rise to the legend that paradise was older than the world, 2 Esdras 3 : 6.

9. נָחַם Vav conv. compresses Hhirik in Hiph. fut. to Tsere § 99. 3, which in שׁ gutt. verbs becomes Pattahh § 123. 2, § 126. 1. נָחַם with simple Sh'va § 112. 5, the participle expressing not only a constant

experience but a permanent quality, not merely *desired* but *desirable* § 266. 1.  $\text{רָאָה}$  III. § 190, from  $\text{רָאָה}$  to see, hence that which is seen § 191. 5, *as to appearance*.  $\text{לֶחֶם}$  III. from  $\text{לָחַץ}$  to eat, for food.  $\text{עֵץ}$  as this is often a collective, some have been of opinion that there was not only one but many trees of life and trees of knowledge; the pronoun referring to the latter, however, is always in the singular, ver. 17, 3 : 3, etc. The article is prefixed to the following word  $\text{הָעֵץ}$  § 246. 3, § 256, to render  $\text{עֵץ}$  definite. For the same reason  $\text{הָעֵץ}$  Kal const. inf. of  $\text{יָדָע}$  § 144. 3, § 148. 2, and  $\text{יָדָע}$  gutt. verb § 123, receives the article contrary to the general rule § 245. 5. *b*, comp. 1 Kin. 10 : 19.  $\text{וְיָדָעוּ$  are the direct object of the verb, *the tree of knowing good and evil*. The rhetorical character of the accents is exemplified in the pause made upon the name of this fatal tree and the deliberate manner in which it is to be pronounced,  $\text{עֵץ}$  though in the close connection of the construct state having Zakeph Gadhol, and  $\text{הָעֵץ}$  having Tiphkha.

10.  $\text{וַיִּשָּׁלַח}$  I. 2. from  $\text{שָׁלַח}$  to flow, subject preceding the verb in a descriptive clause, see on  $\text{וַיִּשָּׁלַח}$  1 : 2.  $\text{וַיִּשָּׁלַח}$  time of participle § 266. 3.  $\text{וַיִּשָּׁלַח}$ ,  $\text{וַיִּשָּׁלַח}$  § 168, prep. expressing the design or the result, *in order to* or *so as to*.  $\text{וַיִּשָּׁלַח}$  fut. because consequent to the preceding; the river waters the garden and *will be divided*, i. e. is afterwards divided § 263. 5. *a*.  $\text{וַיִּשָּׁלַח}$  pret. with Vav conv. assimilated in sense to preceding future § 265, with  $\text{וַיִּשָּׁלַח}$  *be unto*, i. e. *become*, ver. 7.  $\text{וַיִּשָּׁלַח}$  cardinal § 223. 1, peculiarity of form § 223. 2, and construction § 250. 2, § 251.  $\text{וַיִּשָּׁלַח}$  I. 1. § 207. 1. *f*.

11.  $\text{וַיִּשָּׁלַח}$  I. 2. abbreviated from obsolete  $\text{וַיִּשָּׁלַח}$  root § 185. *d*.  $\text{וַיִּשָּׁלַח}$  the one, where we would use the ordinal number, because in a series or enumeration *the first* is counted *one*.  $\text{וַיִּשָּׁלַח}$  IV. § 193, from  $\text{וַיִּשָּׁלַח}$  to overflow, like most other objects in antediluvian geography of doubtful if not impossible identification.  $\text{וַיִּשָּׁלַח}$  the one compassing § 259. *b*, not necessarily making a complete circuit of the land, but *going around* one side of it, or *going about* tortuously through it.  $\text{וַיִּשָּׁלַח}$  I. 2. with fem. ending, perhaps from  $\text{וַיִּשָּׁלַח}$  sand (root  $\text{וַיִּשָּׁלַח}$  to whirl about), *the sandy region*, *Havilah*, with the article on account of its original appellative sense § 246. 1. *a*.  $\text{וַיִּשָּׁלַח}$  § 74.  $\text{וַיִּשָּׁלַח}$  the well known metal gold § 245. 5 (see note *c*); for the same reason in ver. 12  $\text{וַיִּשָּׁלַח}$  § 195. 1 and  $\text{וַיִּשָּׁלַח}$ .

12.  $\text{וַיִּשָּׁלַח}$  § 16. 3. *b*, § 234. *a*.  $\text{וַיִּשָּׁלַח}$  remote demonstrative § 71. *a* (3), § 73. 3, § 47, with the article § 249. 2.  $\text{וַיִּשָּׁלַח}$  predicate follows the subject in a descriptive sentence § 259. *a*.

13.  $\text{וַיִּשָּׁלַח}$  IV. from  $\text{וַיִּשָּׁלַח}$  to burst forth.  $\text{וַיִּשָּׁלַח}$  the land of Cush, the region settled by the descendants of Cush, the son of Ham, Gen. 10 : 6,

though it is uncertain which portion of that vast territory is here designated by this name.

14.  $\text{נָהָר}$  notwithstanding its seeming diversity is really a modification of the name *Tigris* by interchanging smooth and middle mutes and liquids ( $dh'l = tgr$ ) and prefixing a guttural.  $\text{נָהָר}$  § 208. 2. *a*, either east of, when  $\text{אַשּׁוּר}$  *Assyria* must be restricted to Mesopotamia, or in front of, i. e. between the region where Moses was and Assyria, which will then denote the empire so called exclusive of Mesopotamia.  $\text{נָהָר}$  may be used adverbially or may be the direct object of  $\text{הָלַךְ}$  § 271. 2.  $\text{וְנָהָר}$  copula § 258. 2.  $\text{וְנָהָר}$  *Euphrates*, which was too familiar to need further description.

15.  $\text{וְנָהָר}$  § 132. 2.  $\text{וְנָהָר}$  from  $\text{נָהָר}$  § 160. 1, with 3 m. s. suf. § 101. 2.  $\text{וְנָהָר}$   $\text{וְנָהָר}$  Kal inf. const. with suf. § 101. 3, no Daghes lene in  $\text{ו}$  § 22. *a* (1), both the positive and the negative side of his task.

16.  $\text{וְנָהָר}$  Piel fut. of  $\text{נָהָר}$  § 171. 1, here followed by  $\text{וְנָהָר}$ , because the command is regarded as something laid upon the man, elsewhere occasionally by  $\text{וְנָהָר}$  or  $\text{וְנָהָר}$  before the person to whom it is directed: more frequently the person commanded is, as in English, the direct object of the verb. The language of the command is introduced by  $\text{וְנָהָר}$  so as to say.  $\text{וְנָהָר}$  § 87, § 282.  $\text{וְנָהָר}$  § 110. 3, § 111. 2. *a*, the future permissive § 263. 1.

17.  $\text{וְנָהָר}$ , and stands, even in adversative clauses, where our idiom requires *but* § 287. 1.  $\text{וְנָהָר}$  § 233 (see note *a*) repeats for greater clearness the idea of  $\text{וְנָהָר}$  § 281.  $\text{וְנָהָר}$  for assigns the reason.  $\text{וְנָהָר}$  § 106. *a*, no Daghes lene § 22. *a* (6).  $\text{וְנָהָר}$  § 153, emphatic infin. § 282; the phrase for the penalty of death in the laws of Moses is modelled after this, though as it was to be executed by man it is varied by the substitution of the Hophal for the Kal, e. g. Ex. 19 : 12,  $\text{וְנָהָר}$  *he shall be put to death*.

18.  $\text{וְנָהָר}$  § 177. 1, const. before  $\text{וְנָהָר}$  and subject of sentence § 242. *b*, with a masc. predicate adj. § 275. 1, or as infinitives even when they have a fem. ending regularly take a masc. adj. it may be explained as a substitute for the neuter § 196. *a*.  $\text{וְנָהָר}$  prep.  $\text{וְנָהָר}$  *to*, which when motion is not implied becomes *at* or *in*, as in Lat. *at*, Gr. *ἐν*;  $\text{וְנָהָר}$  I. from  $\text{וְנָהָר}$  root  $\text{וְנָהָר}$  to separate § 186. *c*, with suf. § 221. 6, *in his separation*, i. e. *alone*.  $\text{וְנָהָר}$  Dag. conj. § 24. *a*.  $\text{וְנָהָר}$  abstract for concrete, *help for helper*.  $\text{וְנָהָר}$  his counterpart, corresponding to him, lit. *as over against him*.

19.  $\text{וְנָהָר}$  § 147. 1 and 4, see ver. 7. The alleged discrepancy between this account and ch. 1 in respect to the time and the occasion of creating the inferior animals is purely imaginary. It is not here declared that they were created after man and for the purpose of providing

a help meet for him. To suppose them made for this purpose is to charge God with failure in his first attempts, which the writer surely cannot have intended to do. And the future with Vav conv. does not always imply strict succession of time, see on ver. 8, also Gen. 12 : 1, comp. 11 : 32. Especially where two such verbs are connected as here **וַיַּבְרָא . . . וַיַּבְרָא**, the progress not infrequently lies wholly in the second, to which the first is in fact, though not in form, subordinate, the phrase being really equivalent to 'he brought the animals which he had formed etc.' So Deut. 31 : 9, 'And Moses wrote this law and delivered it,' can only mean 'he delivered this law which he had written.' **וַיַּבְרָא** § 160. 3, § 166. 4, object omitted because sufficiently plain from the connection, comp. § 243. 1. **וַיִּקְרָא** § 168. **וַיִּקְרָא** § 75. 1. **וַיִּקְרָא** fut. relative to a preceding past, *would call* § 263. 1, government see on **וַיִּקְרָא** 1 : 5. **וַיִּ** sing. in distributive sense § 275. 6, masc. § 276. 3. **וַיִּ** in apposition with **וַיִּ** § 253. 1. **וַיִּ** copula, for which our idiom requires the substantive verb *was* § 258. 2.

20. **וַיִּבְרָא** here a proper noun, and therefore without the article § 246. 1.

21. **וַיִּבְרָא** § 129. 1, § 99. 3, that which is divinely sent is represented as descending from above. **וַיִּבְרָא** III. § 192. *a*, from **וַיִּבְרָא** to be in a deep sleep denotes a deep and in most instances a supernatural sleep. **וַיִּבְרָא** § 223. 1. *a*. **וַיִּבְרָא** 3 f. s. suf. with **וַיִּ** epenthetic, a form used mostly with verbs § 238. 1. *b*, § 101. 2, § 105. *b*, under, then in place of, instead of.

22. **וַיִּבְרָא** § 171. 1. **וַיִּבְרָא** fem. of **וַיִּבְרָא** § 207. 2 (see note *e*), § 214. 1. *b*, root **וַיִּבְרָא** to be feeble, sickly, the proper terms for the male and female of the human species, while **וַיִּבְרָא** and **וַיִּבְרָא** are common to them with other animals, and are therefore used, 1 : 27, when man is contemplated as the head of the animate creation. **וַיִּבְרָא** § 153. 1, § 157. 3, § 160. 3.

23. **וַיִּבְרָא** demonstrative § 73. 1. **וַיִּבְרָא** § 245. 3. *b*, from **וַיִּבְרָא** to beat, transferred to marking time. **וַיִּבְרָא** from **וַיִּבְרָא** to be strong. **וַיִּבְרָא** § 232, **וַיִּבְרָא** like *vir*, *ārip*, denotes a man as distinguished from a woman, or in the married relation a husband as opposed to the wife; **וַיִּבְרָא** like *homo*, *ἀνθρωπος*, is the generic name embracing both sexes, and is used, particularly with the article, in a collective sense of mankind, or individually of Adam, the progenitor of the race. When contrasted with each other, **וַיִּבְרָא** denotes an ordinary man, or one of low rank, while **וַיִּבְרָא** is a man par excellence, one distinguished by manly qualities or high position. Both may have the sense of indefinite pronouns, a man, i. e. some one, any one, each. **וַיִּבְרָא** Methegh § 45. 2, compound Sh'va § 16. 3. *b*, Daghesh forte omitted § 25.

24. The language of Adam continued, or a remark of the writer.  $\text{עַל־זֶה}$  upon, or, since the effect rests upon its cause, *because of, on account of so*, i. e. *therefore*.  $\text{מַקְכֶּפֶת}$  Makkeph § 43, § 88 (3 m.).  $\text{אֶחָדִי}$  § 220. 1. c.  $\text{נִדְבַעַ$  cleave, followed by  $\text{בְּ}$  in denoting combination, *in union with*, elsewhere by  $\text{לְ}$  or  $\text{אֶל}$  to, or in the sense of ardent pursuit by  $\text{אַחֲרָי}$  after.

25.  $\text{שְׁנֵיהֶם}$  § 276. 3.  $\text{שְׁנֵיהֶם}$  they two § 250. 2. a, not *two of them*, which would require the insertion of the prep.  $\text{מִן}$ , comp.  $\text{אֶתָּה מִן־עֲרֵבִי}$  ver. 21.  $\text{עָרַבִים}$  pl. of  $\text{עָרַב}$  § 207. 2. c, by Gesenius derived from  $\text{עָרַב}$ , but as this verb has a different sense, it is perhaps better to regard it as a shortened form of  $\text{עָרַבִים}$  IV. from  $\text{עָרַב}$  to be naked § 193. c. The marginal note is  $\text{דָּגֶשׁ אַחֲרֵי שְׁוֹרֶה}$  *Daghesh after Shurek*, which is here a short vowel § 14. a, § 19. 1.  $\text{לֹא־יִבְשָׁמוּ}$  § 154. 2, § 96. b, fut. since it follows from the preceding, *were not ashamed in consequence* § 263. 5. a.

### CHAPTER III.

1.  $\text{הִשָּׁחֵחַ}$  onomatopoeic root  $\text{חֵחַ}$  to hiss, article § 245. 3, subject stands first in a descriptive sentence.  $\text{חָרַם}$  I. 2, from  $\text{חָרַם}$  to be cunning, predicate § 259. 2, superlative § 260. 2 (1).  $\text{אֵיךְ־כֵּן}$  also that as an exclamation, It is then true *also that God has said!* or as a question, though without the usual sign of interrogation § 284, Is it true *also that etc.?* The accession implied in  $\text{כֵּן}$  is to whatever would be naturally understood. In addition to everything else *has he also or even said?*  $\text{אֶל־הָאֵלִים}$ , see on  $\text{אֶל־הָאֵלִים}$  2 : 4.  $\text{לֹא־מִכֵּן}$  . . .  $\text{לֹא}$  might be translated *not from any* § 256. c, as though the tempter purposely exaggerated the rigour of the prohibition; this is the usual sense when  $\text{כֵּן}$  is indefinite, but as it is here definite by construction it seems better to read *not from all*, i. e. from a part only, comp. Num. 23 : 13.

2.  $\text{נִשְׁכַּלְּךָ}$ , the future is permissive § 263. 1.

3.  $\text{וּמִמֶּנִּי}$  dependent upon  $\text{וּמִמֶּנִּי}$  and repeated in  $\text{וּמִמֶּנִּי}$ ; not upon  $\text{וּמִמֶּנִּי}$ , as the Eng. Ver. might be understood.  $\text{בְּלִי־חֵן}$  § 129. 1, commonly followed by  $\text{בְּ}$  (as are also other verbs of sense, e. g. smell, hearing, and sight, though verbs of sight are modified in meaning by this construction, see on 1 : 4), indicating the intimate conjunction of the sense with its object; or if the prep. be taken in the partitive sense which it likewise has, it will resemble the Greek construction of this same class of verbs with the partitive genitive, 'to touch *in* a thing,' i. e. somewhere within its entire extent as opposed to uniform contact throughout. The verb is also sometimes followed by  $\text{אֶל}$  to,  $\text{עַד}$  unto,  $\text{עַל}$  upon, or by the direct object § 272. 2.  $\text{וְהִדְחִיתִי}$  § 88 (2 and 3 m. pl.), paragogic Nun causing the rejection of Kamets § 157. 3.



4. **לֹא-אֵל** emphatic infin. § 282 ; the negative adverb is also rendered prominent by being prefixed to the whole phrase, instead of standing in its customary place between the infinitive and the finite verb.

5. **וַ** confirmatory, *for*. **וְ** declarative, *that*. **וַיִּבְרָא**, Vav connects with **וַיִּבְרָא** § 287. 3, by which the action is referred to the future § 265. *b*, plural verb with dual subject § 278. **וַיִּבְרָא** § 231. 3. *a*. **וַיִּבְרָא** may agree with the preceding noun § 275. 3. *a*, or better perhaps with the subject of the sentence § 276. 3, const. before its object § 254. 9. *b*.

6. **וַיִּבְרָא** § 172. 4. **וַיִּבְרָא** III. *f*. from **וַיִּבְרָא** to *long for*, hence *a desire, delight*. **וַיִּבְרָא**, observe the article. **וַיִּבְרָא** Gesen. to *behold*, others, as Eng. Ver. to *make wise*. **וַיִּבְרָא** § 221. 5. *c*. **וַיִּבְרָא** § 35. 2.

7. **וַיִּבְרָא** IV. root **וַיִּבְרָא** to *be naked* § 193. *c*, see on 2 : 25, *nakednesses*, abst. noun for adj. *naked* § 254. 6. *a*. **וַיִּבְרָא** I. 2, root **וַיִּבְרָא** to *ascend, grow up*. **וַיִּבְרָא** *fig-tree*, from its spreading, root **וַיִּבְרָא** to *extend*. **וַיִּבְרָא**, the simple pronoun used as a reflexive, *for themselves*. **וַיִּבְרָא**, root **וַיִּבְרָא** to *gird*.

8. **וַיִּבְרָא** to *hear*, followed by the direct object or by **וַיִּבְרָא**, see on **וַיִּבְרָא** ver. 3 ; with **וַיִּבְרָא** or **וַיִּבְרָא** it means to *hearken to*. **וַיִּבְרָא** the kindred verb is obsolete in Heb. though in use in Arabic, to *say*, here not *voice* but *sound*, since **וַיִּבְרָא** (to *go for one's self* § 80. 1 (2), hence to *walk about*, comp. Fr. *se promener*) being without the article is a predicate and not a qualifying participle § 259. 2. It was consequently the noise of the walking which was heard, not the voice of God as he was walking. The subject with its predicate is subordinated to **וַיִּבְרָא** comp. 1 Kin. 14 : 6, just as it might be to **וַיִּבְרָא** alone § 273. 4. **וַיִּבְרָא** at (see on **וַיִּבְרָא** 2 : 18) the *wind* or *breeze of the day*, i. e. toward evening. **וַיִּבְרָא** § 276. 1. **וַיִּבְרָא** from the *face* or *presence of*, generally used before persons as **וַיִּבְרָא** before things.

9. **וַיִּבְרָא** § 236. 3, § 104. *b*, § 105. *b*.

10. **וַיִּבְרָא**, object emphatically prefixed § 270. *a*. **וַיִּבְרָא**, Niphal reflexive § 77. 2.

11. **וַיִּבְרָא** § 75. 1. **וַיִּבְרָא** § 129. 1, properly signifies 'to cause to be before (prep. **וַיִּבְרָא**) any one,' i. e. to *show, tell*, followed by **וַיִּבְרָא** or less frequently the direct object of the person. **וַיִּבְרָא** § 230. 1. **וַיִּבְרָא** . . . **וַיִּבְרָא**, relative governed by **וַיִּבְרָא** § 74, § 285. 1. **וַיִּבְרָא** § 169. 2, commonly followed by the direct object of the person, more rarely by **וַיִּבְרָא** upon, **וַיִּבְרָא** unto, or **וַיִּבְרָא** to, the command being conceived of as laid upon a person or directed to him. **וַיִּבְרָא**, negative adverb formed by adding paragogic **וַיִּבְרָא** § 61. 6. *a*, to the obsolete **וַיִּבְרָא** from **וַיִּבְרָא** to *waste away*, be reduced to nothing ; this is always used instead of **וַיִּבְרָא** before the infin. with **וַיִּבְרָא**.

12. **וַיִּבְרָא** § 130. 1, § 86. *b* (2 m. s.). **וַיִּבְרָא** = **וַיִּבְרָא**, this prolonged form

of the prep. **בְּ** occurs only before 1 sing. suffix. **הוּא** § 71. *a* (3), § 281 **הוּא** § 111. 2. *b*.

14. **כָּנָף**, prep. **כִּנְיָ** in its comparative sense § 260. 2 (1). **כָּנָף** I. 2 root **כָּנָף** to *bend*, hence that which bends or curves, *belly*. **כָּנָף** § 151. 1. The posture to which the serpent is doomed and his eating dust, not as his proper food, comp. Ps. 102 : 10, but as an incidental consequence of his prostrate form, is a standing type of the humiliation and doom of Satan the real seducer. **כָּנָף** from **כָּנָה** § 207. 1. *f*.

15. **כָּנָה** I. *f*. from **כָּנָה** to *be hostile*. **כָּנָה** thy seed, i. e. devils and wicked men, Mat. 13 : 38, John 8 : 44. **כָּנָה** her seed, i. e. in its widest sense, mankind limited only by the opposition just suggested in the 'seed of the serpent,' the defection of those who attach themselves to the party of the enemy. The tempted, ruined race shall trample under foot its enemy and seducer. So the apostle Paul applies it, Rom. 16 : 20. At the same time this victory is really achieved by One from amongst mankind, the Messiah, and the expressions are so framed as to be specially applicable to him. His birth of a virgin makes him peculiarly the seed of the woman, while the singular pronoun **הוּא** and his being said to bruise or *crush* Satan himself **כָּנָה** rather than his seed, gives it the appearance of a personal and individual conflict. That **כָּנָה** may be used of an individual appears from 4 : 25. **כָּנָה**, a second object indicating the part affected § 271. 4, § 273. 2.

16. **כָּנָה** § 175. 2. **כָּנָה** IV. from **כָּנָה** to *be afflicted* § 193. 2, hence *toil, sorrow*. **כָּנָה** IV. from **כָּנָה** to *conceive*, contracted from **כָּנָה**, as if for **כָּנָה** § 53. 3. *a*. It is not necessary to assume a hendiadys for *the sorrow of thy conception*; the meaning is *thy sorrow and especially thy conception* considered as a painful suffering condition. **כָּנָה** § 144. 2. **כָּנָה** § 207. 1. *a*, root **כָּנָה** to *build* § 185. *d*, offspring considered as constituting their parent's house. **כָּנָה** III. *f*. § 192. 2. *a*, from **כָּנָה** to *run after, desire*. **כָּנָה** Makkeph § 43, § 88 (3 m.); for the construction with **כָּנָה**, see on 1 : 18.

17. **כָּנָה**, here, as 2 : 20, a proper name, and therefore without the article § 246. 1. **כָּנָה** on *thy account*. The origin of this sense has been variously accounted for; perhaps the simplest explanation is the following, suggested by Ewald. **כָּנָה**, from **כָּנָה** to *pass*, denotes that which passes out of something else, its 'product' or 'consequence'; as a noun it is used of the *produce* of the earth; as a preposition, in which case it is always compounded with **כָּנָה**, it means *in consequence of, on account of*; pause accent § 65. (3). **כָּנָה** compound Sh'va § 16. 3. *b*, Nun epenthetic § 101. 2, *eat it*, i. e. the fruit of it, comp. Isa. 1 : 7.

18. **כָּנָה** *thorn* from **כָּנָה** to *cut*, on account of its pricking or cutting.

יִרְחֹק II. § 187. 1. *e*, from יָרַר, perhaps in the sense of growing luxuriantly, hence *a thistle*. יָרַח, pausal form for יָרַח § 65. *a*. יָרַח, accent shifted by Vav conversive § 33. 4, § 100. *a*, *eat the herb of the field*, in contrast with the trees of the garden.

19. בִּזְעָה I. *f*. from זָרַח root יָרַח *to flow* § 184. *b*, Tsere retained in the const. § 261. 1. *b*; the prep. בְּ expresses the condition *in* which he should eat bread, a condition induced, as is implied, by the toil necessary to procure it; or it may be used, as it often is, to denote the price, the thing purchased being regarded as contained *in* that which is paid as its equivalent, *in* return for or *at* the cost of *the sweat*, etc. אֶפְסָה, primarily *nose*, then used, as here, for the whole *face*. אֶפְסָה § 35. 1. אֶפְסָה I. 1. root אֶפְסָה *to consume*. בְּ is confirmatory of the thought that man must *return* to the ground; the second בְּ is coordinate with the first, stating the same reason but with greater fulness.

20. אֶפְסָה, construction different from 2:20. אֶפְסָה Eve, II. *f*. from root אֶפְסָה archaic form of אֶפְסָה *to live*, hence *life*, abst. for concr. source or dispenser of life; בְּ assigns the reason, *because* through her, as appeared from ver. 16, the race was to be preserved from extinction.

21. אֶפְסָה § 216. 2. *b*. עֵר *skin*, root עֵר *to be naked*. אֶפְסָה § 276. 3.

22. אֶפְסָה construct though followed by a prep. § 255. 1; not an ironical reference to the language of the tempter, ver. 5, but an assertion of its truth, though in a very different sense from that in which he designed it to be understood. אֶפְסָה § 233, § 275. 3. *a*. אֶפְסָה, not only take, as he has done, of the forbidden tree, but *also* etc. § 39. 4. The concluding sentence of this verse is incomplete: it is broken off by an abrupt change from word to deed, and instead of a mere declaration of the divine purpose the actual expulsion of man from Eden follows.

23. אֶפְסָה . . . אֶפְסָה § 74.

24. אֶפְסָה § 99. 3. *a*. אֶפְסָה, from the same root comes אֶפְסָה *Shekinah*, the name given by the later Jews to the symbol of the divine residence in the tabernacle and the temple. אֶפְסָה, see on 1:7, 2:8. אֶפְסָה *flame*, i. e. the flashing blade, or with the sense of the adjective *flaming sword* § 254. 6. *a*, from אֶפְסָה *to burn*. אֶפְסָה *sword*, from אֶפְסָה *to be waste* or *lay waste*. אֶפְסָה const. § 254. 9. *a*.

## CHAPTER XXXVII.

1. אֶפְסָה fut. with Vav conv. continues the narration § 99. 1, though the succession thus indicated is not always that of time or of actual occurrence, see on 2:8. 19. The writer here resumes the direct narrative

35 : 27, from which he had diverged to introduce Isaac's death, 35 : 28. 29, and what he thought it necessary to say about Esau's line, ch. 36. Having thus dismissed them from the history, he can now pursue uninterruptedly his account of Jacob's family. In like manner the history of Isaac's family, 25 : 19, follows the record of Abraham's death, 25 : 7, and of Ishmael's line, 25 : 12; and Shem's descendants, 11 : 10, succeed those of Noah's other sons, 10 : 1. The statement of this verse accordingly, though not posterior in time to what immediately precedes, is so in the order of narration to which the writer steadfastly adheres throughout the book, the direct line of descent of the chosen seed being postponed until the lateral branches have first been traced. יָצָאָה § 246. 3. יָצָאָה § 220. 1. c.

2. הַיָּמִים § 259. 2. הַיָּמִים הַלְלוּ, *the generations of Jacob*, i. e. an account of his descendants. This is the uniform style of the titles prefixed to the different sections of Genesis, see on 2 : 4. It appears to have been selected on account of the prevailingly genealogical character of the history, the genealogies constituting, as it were, the frame work of which the narrative is the filling up. Jacob is henceforth contemplated not as an individual but as a patriarch, the father and head of a family, whose fortunes are interwoven with his own. יָצָאָה § 215. 1. b. Terms of natural relationship are extensively employed in Hebrew to express various kinds of relation or dependence § 254. 6. a. Time is viewed as the parent of that which is produced within it, and a person or thing as the offspring of the time during which he or it has existed. The ordinary mode of stating the age is that here employed, *son of seventeen years*, i. e. *seventeen years old*. The chronological difficulty, which some have fancied here, is purely imaginary, and has arisen from neglecting to observe that though the writer in pursuance of his plan (see on ver. 1) has recorded the death of Isaac, 35 : 29, before proceeding to the history of Jacob's family, that event did not take place for several years after the occurrences now to be related. הַיָּמִים, in the singular after *seventeen* § 251. 2. a. הַיָּמִים § 265, § 266. 3. a, verb following its subject in a descriptive clause. הַיָּמִים. This verb is often followed by הַיָּמִים, the sign of the direct object. If that is the case here, it must be read *superintending his brothers* (who were) *with the flock*. But as it would more naturally have הַיָּמִים for its object, and it is sometimes elsewhere construed with הַיָּמִים, הַיָּמִים is doubtless the preposition *with*, and it is to be rendered *feeding or tending the flock with his brothers* הַיָּמִים for הַיָּמִים from הַיָּמִים § 63. 1. a, § 207. 2. b. The preposition הַיָּמִים will then indicate the sphere within which the action of the verb was exercised, lit. *acting as shepherd in the flock*. הַיָּמִים § 245. 3. הַיָּמִים and he was a lad § 258. 1. הַיָּמִים

from  $\text{בָּרָא}$  § 207. 1. *a*, § 216. 1.  $\text{נָצַח}$  from  $\text{נָצַח}$  § 207. 2. *e*.  $\text{וַיִּנָּבֵא}$ , verb  $\text{נָבֵא}$  and  $\text{נָא}$  § 160. 3.  $\text{הָרָחֵק הָרָחֵק}$ , the suffix denotes the object § 254. 9; the noun is consequently indefinite, and no article is required by  $\text{הָרָחֵק}$  § 249. 1. *b*, an evil report respecting them. Comp. Num. 14 : 37.

3.  $\text{בְּרִיָּה}$  § 260. 2. *a*.  $\text{בְּרִיָּה זָקֵנָה}$  § 201. 1. *b*, a son of old age, not one possessed of the qualities which usually accompany age, as wisdom and the like, but one born when his father was old, comp. 21 : 2. 7, 44 : 20, and the similar expression *wife of thy youth*, Prov. 5 : 18. The expression is indefinite, and the construct relation paraphrased by the following  $\text{בִּי}$  § 257, perhaps because he was not the only son born to him at that period of his life.  $\text{וְהָיָה}$  § 35. 1, § 265. *b*.  $\text{בִּרְחֵי צִיָּה}$ , LXX  $\chi\iota\tau\omega\nu\alpha\ \pi\omicron\upsilon\kappa\iota\lambda\omicron\nu$ , Vulg. *tunicam polymitam*, Eng. Ver. *coat of many colours*. This explanation is based on the assumption that  $\text{צִיָּה}$  means *pieces*: a 'coat of pieces' might then mean one of patchwork, or of pieces of various colours stitched together, or perhaps one so embroidered as to present the appearance of being so composed. In 2 Sam. 13 : 18. 19, the only other passage in which the expression occurs, it is rendered by the LXX  $\chi\iota\tau\omega\nu\ \kappa\alpha\rho\pi\omega\rho\acute{o}s$ , and by the Vulgate *tunica talaris*. In conformity with this the latest and best authorities understand by  $\text{צִיָּה}$  *extremities*; a tunic or undergarment of *extremities* is one reaching to the wrists and ankles in contrast with those in ordinary use, which were without sleeves and extended only to the knees.

4.  $\text{וַיִּשָּׂא}$  § 238. 2.  $\text{וַיִּשָּׂא}$ , infin. not preceded by a prep. § 267. *b*;  $\text{וַיִּשָּׂא}$  is commonly followed by  $\text{בִּי}$ ,  $\text{בָּנִי}$  to or  $\text{בְּנִי}$ ,  $\text{בְּנִי}$  (prep.) *with*, but here and in Num. 26 : 3 by the direct object of the person addressed.  $\text{בְּשָׁלוֹם}$  *in peace, peaceably*, comp. on  $\text{בְּשָׁלוֹם}$ , 2 : 18, or *unto peace*, with a peaceable design.

5.  $\text{וַיִּשָּׂא}$  § 271. 3.  $\text{וַיִּשָּׂא}$  § 129. 1, object omitted, comp. 2 : 19.  $\text{וַיִּשָּׂא}$  § 145. 1, *added again to hate*, i. e. hated yet more § 269. *a*. It is characteristic of Hebrew narrative that upon the first mention of Joseph's dreams the result of his telling them to his brethren is stated, before a more detailed account is given of them; after which the resulting hatred or jealousy of his brethren is mentioned again, vs. 8. 11. See an instance of the same sort, 2 : 8, comp. ver. 15. No critic, even of those most disposed to discredit the original unity of Genesis, has ventured to impute this repetition to an intermingling of different narratives, and to ascribe vs. 6-11 to a writer distinct from the author of ver. 5. And yet this would be as reasonable as the like charges based on similar repetitions occurring elsewhere.

7.  $\text{וַיִּשָּׂא}$  § 200. *c*.  $\text{וַיִּשָּׂא}$ , pret., not part., as shown by the accent § 34, *rose up* in contrast with  $\text{וַיִּשָּׂא}$  § 65 (2) *stood*.  $\text{וַיִּשָּׂא}$ , fut. because

subsequent to the preceding § 263. 5. *a*, afterward encircled it. It is better to give this word its proper verbal force than to regard it as simply qualifying the verb which follows, *prostrated themselves around*. וַתִּשְׁתָּחוּ § 82. 5, § 176. 1, § 88 (2 and 3 f. pl.).

8. וַיִּשָּׁרֵה, emphatic infin. § 282, followed, as is usual, by *ל* over, since the monarch is *over* his subjects or exalted above them; more rarely by *א* in, to define the sphere in which the sway is exercised, since the local use of the prep. to designate the royal residence, e. g. *reign in Jerusalem* etc., makes this ambiguous. On the other hand *ל* to rule, is commonly followed by *א* in, and rarely by *ל* over, see on 1:18. וְ... וְ § 283. 2 *shalt thou reign as king or even rule in any way?* וְלִמְנוּחָיו, plur. used indefinitely, *his dreams*, though only one had been actually related, it being regarded by his envious brothers as a representative rather than an individual fact, comp. 8:4, 21:7, 46:2, Judg. 12:7, 1 Sam. 17:43, Neh. 6:2, also Mat. 2:20, 27:44, where an apparent discrepancy with Luke 23:39 is thus reconciled.

10. וַיִּשְׁמַח, followed by *ל* or *ל* to before the person, and commonly the direct object of the thing narrated, though in rare instances this is preceded by *ל* concerning or *ל* in reference to. וַיִּשְׁמַח-בּוֹ, rarely followed by the direct object, commonly as here like other verbs expressive of hostility by *א*, the hostility being conceived of as not only directed towards its object, but reaching and penetrating it. It expresses more, therefore, than our preposition *at*, which may be used in like connections, e. g. 'to scold *at*.' וַיִּשְׁמַח, Leah, or in the judgment of others, Bilhah ver. 2, or Joseph's own mother, Rachel, who was already dead, 35:19, but is here mentioned by Jacob for that very reason, to make the apparent absurdity of the dream more glaring. וַיִּשְׁמַח § 230. 1, § 282. וַיִּשְׁמַח § 157. 3, § 276. 1. וַיִּשְׁמַח § 219. 1.

11. וַיִּשְׁמַח-בּוֹ, commonly followed by *א*, see on וַיִּשְׁמַח, ver. 10, less frequently by the direct object or by *ל* to, i. e. envious in reference to. וַיִּשְׁמַח, Vav in a disjunctive sense § 287. 1; the noun on account of this implied contrast is put emphatically before the verb and receives a disjunctive accent.

12. וַיִּשְׁמַח. The marginal note is וַיִּשְׁמַח לְאָחָיו *point over a and a*. According to the Masora such extraordinary points, § 4. *a*, occur ten times in the books of Moses, four times in the Prophets, and once in the Hagiographa. The Rabbins explain it by saying that, though pretending to feed their father's flocks, they were in reality feeding their own spleen against their brother. It may possibly have been designed to call attention to the construction: וַיִּשְׁמַח and וַיִּשְׁמַח follow וַיִּשְׁמַח here as in ver. 2, but with a different sense.

13. לָקַח § 151. 1. וְאֶשְׁתִּי § 123. 4. וַיֵּאמֶר, notwithstanding the repeated change of subject, it is omitted from this and the following verbs, because it can create no real embarrassment § 243. 1.

14. וַיְבִיאוּהוּ, commonly with the direct object of the thing brought, and לָקַח before the person to whom or place to which it is brought. Here the person is regarded as the remote object § 273. 3. *a, bring me back word*, instead of *to me*.

15. וְעַתָּה fut. because the action though begun is not finished § 263. 2, *what art thou seeking?*

17. וְ gives confirmation. וְאֵלֶיךָ § 273. 4.

18. מֵרֶחֶק *at a distance*, see on מֵרֶחֶק, 1:7. וַיִּקְרַב § 263. 1. *b. וַיִּתְּנוּ* § 80. 1, made themselves subtle or deceitful, i. e. *acted deceitfully*, here with a direct object, elsewhere with וְ, see on ver. 10. וְלִמְצֹאָתָיו § 160. 4.

19. הָיָה § 73. 2. : אֵל part. § 266. 2, the same form as pret. ver. 23.

20. וַיִּבְרַח § 248. *a, וְ properly in*, but after a verb of motion, *into*. וַיִּתְּנוּ § 100. 2. *a (1). וַיִּתְּנוּ* § 101. 1.

21. מִיָּדָם *out of their hand*, i. e. from their power or threatened violence. It is on account of this derived sense of the phrase that the noun is singular with a plur. suf.; so וַיִּתְּנוּ ver. 27. וַיִּתְּנוּ § 129. 1, § 169. 3, § 101. 2, the verb followed by a double object § 271. 4, *we will not, or let us not smite him as to life*, i. e. kill him.

22. וְאַל with the apoc. fut., which here does not differ from its simple form § 97. 2. *b, is* equivalent to a negative imperative, *shed not*.

23. כַּכֵּן § 285. 2, *according to the time that*, i. e. *when*. וַיִּשְׁפָּט § 287. 3, § 273. 2.

24. וַיִּתְּנוּ § 132. 2, § 39. 3. *b. וְ* § 258. *b.*

25. וַיִּשְׁפָּט § 57. 2 (3) *a. וְ* § 34.

28. וְיִתְּנוּ. There is no inconsistency in speaking of the same caravan as Ishmaelites, ver. 25, as Midianites, and as Medanites, ver. 36; for though these were, strictly speaking, distinct tribes, yet from their close affinity in origin, 25 : 2. 12, and character, the names might in a general sense be used promiscuously. The fact appears to be that both here and Judg. 8 : 24, comp. vs. 22. 26, Ishmaelite is a generic term, embracing not only the proper descendants of Ishmael, but other Arab tribes, just as Hellenes was used to designate the Greeks generally, though properly denoting one subdivision of them. Or each of these three tribes may in actual fact have been represented in this company of travelling merchants. Upon this interchange of names, which is so readily explicable, certain critics have based the assertion that two contradictory narratives are here blended. One is represented in vs. 25-27 and in

ver. 28 from **וַיִּמְכְּרוּ** onward; the other in ver. 28, as far as **וַיְבִי**, and in ver. 36. According to the first Joseph's brethren sold him to the Ishmaelites, who carried him down to Egypt. According to the second certain Midianite merchants, accidentally discovering him in the pit where his brethren had left him to perish, drew him out and sold him into Egypt. But, 1. This is founded on a false theory of the constitution of the Pentateuch, as though it were not one continuous composition, but made up of detached portions from different pens. 2. It gratuitously impugns its credibility, as though it were a record of conflicting traditions instead of a consistent and well accredited history. 3. It is merely an ingenious cross-reading, made out by dividing one sentence and dislocating others. 4. It is apparent that the writer, or, if the critics please, the compiler saw no inconsistency in the different parts of what he has presented as one connected narrative; neither was such an inconsistency suspected by any of his readers until very recently. The mention of Joseph's being taken down to Egypt both at the beginning and close of the paragraph, vs. 28. 36 (comp. on ver. 5), and again 39 : 1, where the subject is resumed after a digression (comp. 37 : 1 with 35 : 27) lends no countenance to this critical hypothesis.

**וַיִּמְכְּרוּ**. The subject of this and the next two verbs is not the Midianites but the brethren of Joseph, 45 : 5, see on ver. 13. **בְּצִמְצֻמָּה**, the prep. denotes the price, see on 3 : 19. **שֶׁקֶל** *shekels*, which was the current standard of value, is to be supplied § 251. 2. **עִ**, with which **וַיִּמְכְּרוּ** is in apposition § 253. 2; for the price, comp. Ex. 21 : 32, Lev. 27 : 5.

32. **וַיִּמְכְּרוּ** § 129. 1, § 94. *d.* **וַיִּמְכְּרוּ** § 24. *b.* § 230. 2. *a.* § 283. 2. **וַיִּמְכְּרוּ** § 221. 3. *a.*

33. **וַיִּמְכְּרוּ** § 105. *a.* **וַיִּמְכְּרוּ** *my son's coat!* the abrupt brevity of the exclamation is admirably suited to the occasion. **וַיִּמְכְּרוּ** § 282. *a.*

34. **וַיִּמְכְּרוּ**. We would say *upon his loins*, and the Heb. might use **עַל**, Jer. 13 : 1, 48 : 37; but here it has **בְּ** *in*, denoting intimate conjunction, i. e. *in contact with*, see on 3 : 3. **וַיִּמְכְּרוּ** § 80. 1, used chiefly in prose, the Kal being more usual in poetry, followed by **עַל** *over*, since the common attitude of mourners is that of bending over the object of their grief, or the prep. may mean *on account of*, the effect being conceived as resting *upon* its cause, the grief resting *upon* its source, see 2 : 24. It sometimes takes **עַל** *in reference to*.

35. **וַיִּמְכְּרוּ** § 277. *a.* § 276. 3. **וַיִּמְכְּרוּ** § 205. *b.* § 207. 1. *a.* **וַיִּמְכְּרוּ** § 101. 3, § 102. 3. **וַיִּמְכְּרוּ** § 80. *a.* (2). **וַיִּמְכְּרוּ** might be explicative, *that*, which commonly introduces an indirect citation, but is occasionally used even before a direct citation; but it is better to regard it as confirmatory, *for*, referring



to the implied language of his refusal, 'I will not be comforted, *for*, etc.' or *but*, to which  $\text{בִּי}$  is often equivalent after a negative clause.  $\text{וְאֵלֶּיָּהּ}$ , the continued and conscious existence of the dead is implied.  $\text{וְיִשְׂרָאֵל}$  § 172. 4, followed here by the direct object, elsewhere by  $\text{עַל}$  *over*,  $\text{לְ}$  or  $\text{לָא}$  *in reference to*, *for*.

## CHAPTER XXXIX.

1.  $\text{הֵרַדָּהּ}$  § 265, *was brought down*, not only because there was an actual descent in leaving Palestine southward, but because of the moral elevation attaching to it as the centre of religious hopes and aspirations. Hence men are said to 'go up' to Palestine and to Jerusalem from all directions, Zech. 14 : 16—19, *et passim*.

2.  $\text{יְהוָה}$ . The name Jehovah occurs significantly here and in a like connection in vs. 3. 5. 21. 23. God's favour to Joseph was not a mere providential benefit to him, but belonged to Jehovah's plan of grace and his merciful dealings with his covenant people. After this chapter  $\text{יְהוָה}$  occurs but once in the rest of the book, Gen. 49 : 18. When Joseph speaks to the wife of Potiphar, ver. 9, to the servants of Pharaoh, 40 : 8, to Pharaoh himself, 41 : 16—32, or to his brethren or they to him while they thought him an Egyptian, 42 : 18, 43 : 29, 44 : 16, or when Pharaoh speaks, 41 : 38. 39, or the steward of Joseph's house, 43 : 23, the more general name  $\text{אֱלֹהִים}$  is the appropriate one. So in other cases, where the thought is principally of God as ruling in providence, 42 : 28, or a contrast is implied between what *man* devised and *God* appointed, 45 : 5. See on 2 : 4.  $\text{אִתּוֹ}$  prep. *with*, implying fellowship and aid § 238. 2.  $\text{מִבְּרִית}$  § 216. 1. *d*, § 208. 3. *c*.  $\text{מִן־מֶלֶךְ}$  § 201. 2, § 249. 1, *his Egyptian master*.

4.  $\text{וְיִשְׂרָאֵל}$  differs from  $\text{עַל־יְהוָה}$ , see Gesen. Lex.  $\text{וְיִשְׂרָאֵל}$ , change of subject plain from the connection § 243. 1, see 37 : 13. 28.  $\text{וְיִשְׂרָאֵל}$ , ellipsis of the relative, comp. ver. 5 ; § 285. 3.

5.  $\text{מִבְּרִית}$ , prep.  $\text{בְּ}$  *in*, suggests the sphere of his authority, and  $\text{עַל}$  *over*, his elevation above what was thus subjected to him.  $\text{בְּכָל־}$  *in all*, this was the seat of the blessing.

6.  $\text{אִתּוֹ}$  suf. refers not to Potiphar, *he knew not anything with him*, i. e. which was in his own possession, but to Joseph, comp. ver. 8, and is not dependent on  $\text{מִן־מֶלֶךְ}$  § 195. 3, *anything with him*, i. e. which was in Joseph's charge, but, as the order of the words requires, on  $\text{וְיִשְׂרָאֵל}$  *did not know with him*, i. e. Joseph had not only the entire charge but the exclusive knowledge of everything ; his master shared with him only the knowledge of what came upon his table.  $\text{וְיִשְׂרָאֵל}$  § 254. 10.

7. שִׁכְבָּהָ § 98. 1, § 22. *a* (1).

9. אֵינֶנִּי § 263. 4, *he*, i. e. *my master, is not*; the rendering 'there is none greater, etc.' would require אֵין without the suffix, comp. 40 : 8, 41 : 8. בְּלֹא § 260. 1. — אִם בִּן for *if*, which after a negative clause (see on 37 : 35) is equivalent to *but if* or *but when*, i. e. *except*. בְּאֲשֶׁר *in that*, i. e. *because*, the effect being regarded as involved in its cause. לְאֵלֹהִים § 231. 3. *a*, *in respect to God*, the prep. indicating the direction of the offence.

10. כְּדִבְרָהּ 'according to her speaking,' i. e. *as she spake*, the particle strictly expressing the resemblance or identity between the time of her speaking and his not hearkening, and thus receiving the temporal sense of *at* or *when*. הֵן וְהֵן § 280. 1. — וְלֹא § 287. 3. בְּשָׁבָה § 87.

11. כְּהֵנָּה § 231. 5. *a*, since the particle of comparison may express not only identity but a resemblance more or less remote, it is applied to measures of time, space or quantity, not only to indicate exactness *at*, but a more general correspondence *about*, comp. Gr. *ὡς, ὥσαυ.* בְּנֵאֻמָּה prep. partitive.

12. בְּבִגְדָהּ § 22. *b*, § 221. 5. *a*, the prep. may be taken in its original local sense as designating the part immediately affected by the seizure, *in his garment*, or, which is more natural in English, it may indicate the means, *in which* the action is regarded as involved, since that alone rendered it possible, *by his garment*.

14. לְעֵתָהּ § 35. 1, § 92. *d*, לְ properly indicating the design, see on 1 : 14, which is here inferred from the result, comp. Ex. 17 : 3, Lev. 20 : 3. בְּנֵי § 34, according to the turn given to the preceding verb the prep. may, as after verbs of hostility, see on 37 : 10, indicate the object at which the laughter is directed, and *in which* it rests, *mock at us*, or it may denote conjunction, see on 3 : 3, 37 : 34, *sport with us*. בְּלִי, the prep. בְּ may denote the cause, means, or as here the instrument, since anything may be regarded as residing *in* that, by, through or with which it is effected.

15. הִתְיַמְתִּי § 153. 4. וְהִתְיַמַּב § 287. 3.

16. וְהִתְיַמַּב § 160. 1 and 3.

17. לְעֵתָהּ might be dependent on הִתְיַמַּב § 160. 2, see ver. 14, but is more probably to be connected with בָּא .

18. וְהִתְיַמַּב, construction begun with the infinitive and continued with the future and Vav conversive § 282. *c*.

20. מִקֵּים § 255. 2. — אֲשֶׁר by ellipsis for the fuller form שָׁם . . . אֲשֶׁר *where*, comp. 40 : 3, or בּוֹ . . . אֲשֶׁר *in which* § 74. אֲסִיְהִי K'thibh § 46, for which the K'ri substitutes אֲסִיְהִי, the usual form of the noun, whereas אֲסִיְהִי is commonly the participle.

21.  $\text{נָתַן}$  § 172. 4.  $\text{לְהַיְיבָהּ}$  suf. denotes the object § 254. 9, *he gave graciously wrought favour toward him*, in the mind of the keeper.  $\text{שָׂרֵן בִּית־הַפְּקָדִים}$ , a subordinate entrusted with the immediate oversight of the prison, while Joseph's master, the captain of the guard, held the supreme direction of its affairs, comp. 40 : 4.

## CHAPTER XL.

1.  $\text{הָיָה}$  fut. with Vav conv. might have been used, comp. 39 : 7, § 287. 3, with prep.  $\text{לְ}$ , comp. 39 : 9.

2.  $\text{וַיִּזְעַק}$  followed by  $\text{לְ}$ , the prep. in a hostile sense indicating *upon* whom the anger is directed; it might also have  $\text{לְ}$  *in respect to*; our idiom requires *at*.  $\text{שָׂרֵן}$  § 250. 2, see on 1 : 16.  $\text{סָרִיסִים}$  § 60. 3. c, § 210. a.

3.  $\text{מִלְּפָנֵיהֶם}$  § 255. 2, comp. 39 : 20.

4.  $\text{מִלְּפָנֵיהֶם}$ , not *set him over them*, as though the prep. were  $\text{לְ}$ , see 39 : 4, but *put him in charge with them*, associated him with them to have the care of their necessities, to wait upon them, as is immediately added. According to the analogy of oriental courts these were officers of high rank, and Potiphar assigns them his servant as their attendant.  $\text{שָׂרֵן}$  § 274. 2. a.

5.  $\text{מִלְּפָנֵיהֶם}$  § 250. 2. a.

7.  $\text{מִלְּפָנֵיהֶם}$  § 245. 3. b.

8.  $\text{וַיִּזְעַק}$ , the absolute form is only used when it is the last word in its clause § 258. b.

9.  $\text{וַיִּזְעַק}$  § 287. 3.

10.  $\text{וַיִּזְעַק}$  § 223. 2, § 250. 2.  $\text{וַיִּזְעַק}$  § 205. a, the prep. may denote comparison, as if it were *blossoming*, i. e. it seemed to blossom, or time it was *about blossoming*, see on 39 : 10. 11.  $\text{וַיִּזְעַק}$ , construed transitively with the result of the action, *went up*, i. e. grew, put forth *its flowers* § 271. 1.  $\text{וַיִּזְעַק}$ , used collectively § 198. b, whereas the fem.  $\text{וַיִּזְעַק}$  denotes a single flower.  $\text{וַיִּזְעַק}$  § 80. a (1), either *matured grapes*, or by a transitive construction with the result of the action, *ripened into grapes*.  $\text{וַיִּזְעַק}$  § 183. c, § 210. e, § 216. 1. c. It has been objected to the truth and the antiquity of this narrative that, according to Herodotus, 2. 77, there were no vines in Egypt ( $\text{οὐ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι}$ ), and according to Plutarch, De Is. et Osir. 6, wine was not in use there before the time of Psammetichus ( $\text{ἤρξαντο δὲ πίνειν ἀπὸ Ψαμμητίχου, πρότερον δ' οὐκ ἔπινον οἶνον}$ ). But Herodotus is only speaking of the region which he denominates 'the grain country' ( $\text{τὴν σπειρομένην Αἴγυπτον}$ ), and even in regard to this his language must be taken with some limita-

tions. See Rawlinson's Herodotus, II. p. 108. Plutarch is speaking of the free indulgence in wine by kings and priests as introduced by Psammetichus in place of the restricted use which prevailed before. The monuments of Egypt show incontestably that wine was used and the grape cultivated there in the earliest periods by their delineations of the vintage, the winepress, vessels for drinking and for holding wine, and even persons in a state of intoxication.

12.  $\text{וְהָיָה}$  § 250. 2, § 251. 2 and 4.  $\text{וְהָיָה}$ , copula § 258. 2.

13.  $\text{וְהָיָה}$  § 160. 2.  $\text{וְהָיָה}$  § 221. 6. *a.*  $\text{וְהָיָה}$ , used adverbially of time, as in 39: 20 of place *when*, the time *in which*.

14.  $\text{וְהָיָה}$   $\text{וְהָיָה}$   $\text{וְהָיָה}$ , see on 39: 9, *but if thou hast remembered me*, etc. with the implication as I trust thou wilt have done  $\text{וְהָיָה}$   $\text{וְהָיָה}$   $\text{וְהָיָה}$  *then do kindness with me, I pray thee* § 287. 2, or *if* may be equivalent to *O if*, and express a wish, *but if thou wouldst remember me*, etc. and *wouldst do*, etc. Literally, *wouldst have remembered*, the pret. § 262. 1, denoting a past in relation to the fut.  $\text{וְהָיָה}$  § 35. 1; this tense is used here because the act of memory at that time implies that he had been remembered during the entire preceding period, comp. the use of *memini* as a present in Latin. The following verbs  $\text{וְהָיָה}$  etc. as they follow the future  $\text{וְהָיָה}$  obtain a future sense from Vav conv.  $\text{וְהָיָה}$  § 65. *a.*  $\text{וְהָיָה}$ , see on 3: 12.

15.  $\text{וְהָיָה}$  § 93. *d.* § 282. *a.*  $\text{וְהָיָה}$  § 156. 4, the unusual position of the accent is remarked in the marginal note § 32.

16.  $\text{וְהָיָה}$  *well* not correctly, for this could not yet be known, but acceptably.  $\text{וְהָיָה}$  Herodotus, 2. 35, states it as one of the customs in which the Egyptians differ from the rest of the world, that the men carry burdens upon their heads and the women upon their shoulders.

20.  $\text{וְהָיָה}$  § 150. 5, *day of Pharaoh's being born*, the subject of the passive verb receiving  $\text{וְהָיָה}$ , since it is really the object of the action § 271. *a.*

23.  $\text{וְהָיָה}$ , Vav in an adversative sense.

## CHAPTER XLI.

1.  $\text{וְהָיָה}$  *from*, denoting separation in point of time, i. e. *after the end of*.  $\text{וְהָיָה}$  § 202, *two years of days*, the measure or quantity being in apposition with the material § 253. 2.  $\text{וְהָיָה}$  *over*, because a person standing on the bank is above the surface of the river; the English idiom requires *by*.  $\text{וְהָיָה}$ . The number of Egyptian words occurring in this chapter affords an incidental proof of its genuineness and truth.

2.  $\text{וְהָיָה}$  § 223. 2; the cow was the instrument and symbol of

agriculture, and is here represented as coming up from the Nile, which was the source of Egypt's fertility. רָצוּת § 254. 10.

3. שֵׁפֶרֶת *lip*, then *edge* or *brink* § 3. 1. *a*. רָצוּת § 216. 1. *a* (1).

4. הַמִּצְרָאִי . . . הַמִּצְרָאִי, the article is for the sake of making the preceding adjectives agree in definiteness with the noun to which they belong § 249. 1. *a*; the adj. themselves could not receive the art., being in the const. § 256. שֶׁבַע § 251. 4. חֲמֵשׁ § 147. 5.

5. שֶׁבַע § 235. 3 (3). שֶׁבַע § 207. 1. *d*, § 16. 3. *b*. פֶּתָה in the *stalk*, because forming part of it, in intimate union and conjunction with it, see on 3 : 3.

6. שֶׁבַע § 254. 9. *b*. קָדְמָה, the southeast wind from the great desert. Observe that ם is a radical, not the plural ending.

8. וְהָיָה § 99. 3. *a*. חֲמֵשׁ IV. § 193. *c*. הַמִּצְרָאִי suf. refers to מִצְרָאִי § 197. *d*. אֶתְּ, the plur. and the sing. (אֶתְּ) are used indifferently, according as the dream is contemplated as one or two.

9. אֶתְּ, the prep. *with*. חֲמֵשׁ § 208. 3. : רָצוּת § 245. 3. *b*.

10. שֶׁבַע, see on 40 : 2. 11. וְהָיָה § 99. 3, § 109. 3. *a*.

12. אֶתְּ § 257. 2. אֶתְּ, 'each according to his dream,' i. e. *according to the dream of each*. The construction of אֶתְּ, when used as an indefinite pronoun, and standing in a possessive relation to nouns, often follows the analogy of the relative אֶתְּ § 285. 1, comp. 9 : 5, 15 : 10, Num. 26 : 54; though it may also preserve its usual construction as a noun, comp. אֶתְּ-רָצוּת 43 : 21, but אֶתְּ . . . אֶתְּ 42 : 35.

13. כִּדְבָרְךָ *according to that which*, i. e. *as* § 285. 2. הָיָה § 153. 1; the subject is not Joseph, as though he were said to do what he predicted, but Pharaoh, who though addressed is reverentially spoken of in the third person, comp. ver. 10. Examples of a like change of subject abound, see on 37 : 13. 28.

14. וְהָיָה 3 pl. indefinite § 243. 2. וְהָיָה, where the Hithpael might have been expected, as in English we can say *he shaved*, for *he shaved himself*. Another correspondence with Egyptian customs, which are here the reverse of the Hebrew. The Egyptians were ordinarily shaven, only suffering their beards and hair to grow in token of grief, Herod. 2. 36, whereas to be shaven was a token of grief among the Hebrews, Isa. 15 : 2, Amos 8 : 10.

15. רָצוּת *respecting thee*, lit. 'upon thee,' the discourse being founded upon the subject spoken of. רָצוּת § 22. *a* (5).

16. בְּלִי לִי *not to me* belongs this faculty of interpreting dreams.

21. אֶתְּ 3 f. pl. suf. with appended vowel הָ § 220. 1. *b*, which occasions the change of the preceding Kamets to Seghol. Comp. § 63. 1. *b* and *c*, § 219. 1. *b*. מִצְרָאִי, the noun is singular § 221. 7. *a*, as is

shown by the adj. **עַד**; the suf. **הָ** is occasionally though rarely attached to singular nouns § 220. 1. *b*.

22. **וְאָרָא** § 172. 4. 23. **אֶתְּרִיקָהּ** § 275. 5.

24. **וְחִבְּלֵנָהּ** § 88(2 and 3 f. pl.).

25. **הָוָא** § 258. 2. **אֶתְּרִיקָהּ** § 285. 2.

26. **הַטְּבַחַת** § 249. 1. *c*. **הָיָא דְּחִלּוּם** § 250. 1, *it is one dream*.

28. **הָיָא** § 175. 1.

29. **שָׁבַע . . . . . שָׁנִים** *years of great plenty*, descriptive apposition § 253. 2.

31. **מִפְּנֵי** *from the face of, or from before*, i. e. *by reason of*, the effect being regarded as proceeding *from* the cause.

32. **בְּיָל** *in respect to*, lit. *upon* the subject of, see on ver. 15. **בְּיָר**, this was done *because* etc. **בְּיָר** § 153. 3.

33. **וְהָא** § 171. 1, § 35. 2, some editions have **Tsere** in the ultimate, consequent upon the shifting of the accent. **וְהָא** § 158. 4. **וְהָא** § 157. 3, receives a jussive sense from its connection with **וְהָא**.

34. **וְהָא** expresses not simple futurity, but desire § 264. *a*, as is shown by its association with the preceding and following apoc. futures. **וְהָא** § 97. 2. **וְהָא** § 256.

35. **וְהָא** *and they shall gather, or that they may gather* § 263. 1. **וְהָא** § 249. 2.

38. **וְהָא** § 230. 1, Kal fut. though the form might also be found in the Niph. pret. **וְהָא** from Pharaoh's polytheistic stand-point **וְהָא** is not a proper but a common noun, and the expression is consequently indefinite, *a divine spirit*, lit. *a spirit of divinity*.

39. **וְהָא** retains its strict temporal sense, *after* God had taught him this, he had a superiority to others which he did not possess before. **וְהָא** § 267. *b*, followed by a double object, § 273. 1. **וְהָא** § 233. *a*.

40. **וְהָא** some render, *upon thy mouth shall all my people kiss*, in token of fidelity and homage. But it is objected to this that the kiss of fealty was upon the hand or the foot, not upon the mouth, and that this verb meaning *to kiss* is never construed with **וְהָא**, but either with the direct object or with **וְהָא** before the person *to* whom the kiss is given. Consequently others translate, *according to thy bidding all my people shall dispose themselves*, the primary notion of the verb being assumed to be *to adjust* or *dispose*, from which both its other senses *to kiss* and *to arm* are derived. The preposition **וְהָא** obtains the meaning *according to* from the conception that when one thing lies in every part precisely upon another, it is conformable to it. The *mouth*, as the organ of speech, is here put, as it frequently is, for speech itself, or for *command*. **וְהָא** § 271. 4. **וְהָא** § 260. 2. *a*. **וְהָא** § 233. *a*.

42. וְזִכָּרוֹ § 160. 3. מַצְבֵּהוֹ, royal edicts were authenticated by the king's signet-ring, the possession of which gave authority to act in the name of the monarch, Esth. 3 : 10. 12, 8 : 2. 10. רֶכֶּב הַזָּהָב § 256, *the chain of gold* customary as a mark of distinction § 245. 3.

43. מִרְכָּבָה § 241. 1. *b*, § 216. 2. *b*. הַמִּשְׁכָּה § 256, *the chariot of the second order*, or *the second chariot*, i. e. the one immediately following that of the monarch in state processions. אֲבִירָה, properly an Egyptian word, though assimilated in its orthography to abs. inf. Hiph. of פָּרַח which has a kindred sense § 94. *b*, see Gesen. Lex. וְנָתַן properly expresses the abstract idea of the verb, but when it continues a narration it is modified in sense by the tense, number and person of the preceding principal verb, here by וַיִּנְתֵּן, *and he set him over*, etc. lit. 'there was a setting him over, etc.'

44. פָּרָעָה *Pharaoh*, i. e. *the king*, as the word signifies in Coptic. וְגַם לֹא-רָאָה § 9. 1, *shall not raise his hand*, i. e. to perform any action, *and* (our idiom requires *or* § 287) *his foot*, i. e. to take a step. The expression is a proverbial one.

46. פָּרָה, see on 37 : 2. שָׁלָטִים § 225. 1, § 251. 1 and 2. בְּעֶמְלֵי § 22. *a* (1), § 101. 3, *in his standing*, i. e. when he stood. הַיָּזָא a resumption after the intervening mention of Joseph's age, of the statement at the close of the preceding verse with a view to continue the narrative, see on 37 : 5.

47. הַשִּׁבְעָה § 256. לְקַמָּצִים § 101. 2. *b*, § 208. 3. *b*, *by handfuls*, the prep. properly signifies *according to*, see on לְמִינֵו 1 : 11.

48. אֶת-כָּל-אֲדָמָה § 270. *c*. 49. הַרְבֵּה § 175. 2. כִּסְפָּר § 22. *a* (5).

50. וְלֵךְ § 275. 1, the marginal note קָמֵדָה לְמִנְיָן *Kamets'd Lamedh* calls attention to the fact that the vowel of the ultimate is prolonged, though without a pause accent § 65. *b*, whence some have unnecessarily inferred that it is an abbreviated participle § 53. 2. *a*, § 93. *e*. תָּבִיא § 157. 3, § 263. 1. *b*.

51. וַיִּשְׁתָּה § 169. 3, § 92. *c*, the form of the verb is assimilated to the noun, whose etymology is to be explained; the direct is substituted for the indirect quotation.

52. אֲשֶׁר־עָלָה § 183. *c*, *double-fruitfulness* § 203. 5. עָנָה § 221. 5. *c*, § 62. 2. *b*.

54. וַתִּתֵּן-לָהֶם § 141. 2 (p. 174).

55. לְכָבֵד § 151. 1, § 197. *d*, § 275. 2. *b*.

56. אֲשֶׁר בָּהֶם § 285. 1, *all in which* there was food.

57. וְכָל-הָאָרֶץ § 275. 2. *b*, *all the earth*, as we might say, 'everybody came.' General terms are necessarily limited by their application and the connection in which they are found. People came from all

quarters, not from the whole earth in its widest sense, of course, but from the entire region which under such circumstances would naturally look to Egypt for supplies. So ver. 54, *all the lands*, must mean *the countries adjacent to Egypt*, and with which the Hebrews were most familiar.

## CHAPTER XLII.

1. לְמַעַן § 231. 4. *a.* וְהִתְרַצָּה § 80. 1 (3).
3. צִשְׁרָה § 250. 2 (3), § 251. 4.
4. אֲחֵי § 215. 1. *e.* וְקִרְצָנִי § 179. 1. *a.*
6. הֵיאָ § 30. 2, § 258. 2. וַיִּשְׁתַּחֲוֶהוּ § 82. 5, § 176. 1. אֲנִי § 274. 2. *e.*
7. קְשׁוּהָ fem. in sense of neuter § 196. *a.*
9. לָהֶם in reference to, respecting them.
10. וַאֲבָרְךָ Vav adversative § 287. 1.
11. נָחֵם § 71. *a* (1). The fact that they were all sons of one man was presumptive evidence that they were peaceful traders and not a band of adventurers or emissaries. וְלֹא-הָיָה § 262. 2, *have not been* and are not now acting as spies § 266. 3. *a.*
12. כִּי for which after a negative is equivalent to *but*, 37 : 35, 39 : 9.
13. שְׁנָנִים עָשָׂר § 224, *thy servants are twelve, we are brethren*, etc. הַנִּשְׁעָר § 260. 2 (2), comp. *minimus natu.* הָיָה § 245. 3. *b.* הַנִּשְׁעָר the remaining one § 245. 3.
15. בְּזֹאת by this, see on 39 : 12. 14. חַיָּי § 215. 1. *d.* uttered as an exclamation, *the life of Pharaoh!* a formula of swearing, which in our idiom would require the preposition 'by.' אִם *if*, which in an oath obtains a negative sense. The complete form of the oath would be, 'God do so to me and more also *if you shall go forth*,' i. e. I swear that you shall not, etc., 1 Sam. 3 : 17. אִם-כִּי *except by the coming*, see on 39 : 9. הָיָה § 235. 3 (4).
16. מֵעַתָּה prep. in partitive sense. וְאֵלֶיךָ pron. expressed on account of the emphasis of the contrast with אֶתְּךָ § 243. 1. הָאֲחֵרִי § 109. 4. הֲאֵלֶּכֶם § 230. 3, indirect question § 283. 1 and 2, § 205. *b.* כִּי *that*, depending on the preceding form of oath, as if it were, 'I swear *that*.'
17. וְהָיָה § 274. 2. *a.*
18. וְהָיָה § 287. 1. וְהָיָה, a verbal derivative taking a direct object, like the verb from which it is derived.
19. הָיָה, the article is omitted purposely, because the expression, contrary to the ordinary rule § 246. 2, is here indefinite, *one of your*



*brethren*, lit. 'one your brother.' Comp. ver. 33 וְהָאֶחָד, after a selection had been made of the one to be left behind. שָׂדֶה רִמְיָהוּ const. of the object § 254. 9, *grain for the famine*, the latter being the object for which the former is provided. וְהָאֶחָד § 208. 3. c.

20. וְהָאֶחָד, a summary statement in advance of what is, after a brief reference to another subject, related in detail from ver. 26 onward. See on 37 : 5.

21. וְהָאֶחָד, in distributive apposition with the subject of וְהָאֶחָד. וְהָאֶחָד concerning, lit. *upon* the subject of, see on 41 : 15. 32. וְהָאֶחָד § 216. 1. a (1). וְהָאֶחָד § 80. 1 (2), § 137, § 25. וְהָאֶחָד § 34.

22. וְהָאֶחָד, see on 37 : 22. וְהָאֶחָד § 109. 3. a, followed by וְהָאֶחָד, indicating that wherein the sin is committed, *in* the matter of *the boy*; or the prep. may be used, as elsewhere after verbs of hostility, to indicate the object reached, and as it were penetrated by it, *sin against the boy*, see on 37 : 10.

23. וְהָאֶחָד *the interpreter*, usual and necessary in the intercourse of Egyptians with foreigners § 245. 3. וְהָאֶחָד § 238. 1, § 220. 2. a; the singular form of this preposition is used with singular suffixes (except twice in the K'ri, Josh. 3 : 4, 8 : 11), and the plural form with plural suffixes, the fem. plural being mostly preferred when the suffix embraces both the objects the interval between which is spoken of, and the other forms when the objects are separately stated, and the preposition repeated before each. Comp. Gen. 26 : 28. Before nouns the singular form of the prep. is employed except in one passage, Ezek. 10 : 2. 6. 7.

24. וְהָאֶחָד *from over them*, with allusion to his position on an elevated seat above them; or as one projects over that beside which he stands, the idea of superior elevation may be merged, as it often is, in that of contiguity, and the meaning be *from by* or *from beside them*. וְהָאֶחָד *to*, when no motion is implied, becomes *at* or *in*, see on 2 : 18, hence *in their eyes* or *their sight*.

25. וְהָאֶחָד Raphe § 27, with an indefinite subject § 243. 2, and a double object § 271. 1, § 273. 3, *and they filled*. וְהָאֶחָד § 208. 3. d. וְהָאֶחָד, dependent upon וְהָאֶחָד and he commanded *to restore*. The change of construction may have arisen from this order being addressed to a different person from those who fulfilled the preceding; and this may be still further intimated by the change of number in וְהָאֶחָד to the 3 sing. indef. § 243. 2. וְהָאֶחָד, the plur. denotes *pieces of silver*. וְהָאֶחָד, in distributive apposition to the preceding suffix, see on ver. 21. *their money*, viz. that of *each*; or, after the analogy of the relative, it may be connected with the suffix in וְהָאֶחָד, *into the sack of each*, see on 41 : 12. וְהָאֶחָד § 131. 4.

27. הָאֶחָד *the one*, distinguished as such in an enumeration, is of course *the first*, so that the cardinal is here practically equivalent to an ordinal. It is not here added that the others made the same discovery, but we learn from 43: 21 that they did: and this is not inconsistent with ver.

35. בָּפֶי § 215. 2. *b*.

28. וַיִּתְרַדּוּ § 22. *a* (2), with אֶל *they trembled unto*, i. e. turned tremblingly unto § 272. 3. בְּנֶגְזָן § 22. *b*.

29. הַקָּרָה from קָרָה § 209. 1, § 196. *a*.

30. וַיַּתֵּן *he gave*, made, i. e. regarded and treated *us as*, etc.

33. הַנֶּחְמִי § 160. 1. תִּקְחוּן *take the famine of your houses*, as if we were to say, *take the need of your houses*, i. e. what is necessary to supply it, comp. ver. 19.

34. בְּיָמַי, see on ver. 12.

35. אֵישׁ § 271. 4. *b*, as for each, his bundle of money § 256, see on 41: 12.

36. עָלַי upon me as a burden, implying grief and care. כָּלָה: § 220. 1. *b* (3 pers.).

37. תִּנָּח § 132. 1.

38. לְבִנְיָ, see on 2: 18.

## CHAPTER XLIII.

2. תִּשְׁאָרָם § 287. 2.

3. הָעֵד § 282, § 94. *a* (3 m. s.), testified against us, i. e. solemnly warned us: for the use of אָ see on 37: 10, 42: 22.

4. תִּשְׁמָעָה § 258. *b*. 6. לְמָה § 231. 4. *a*. תִּרְעַתֶּם § 136. 2.

7. לְנֹכַח in reference to, respecting, see on 42: 9. אֶל-כֵּן according to (see on 41: 40) the sound or tenor, lit. month; or the distinct sense of אֶל as a noun may be lost, as it not infrequently is, and the phrase signify simply according to. יָדַע fut. relative to preceding pret. § 263. 1, were we to know? or, as the implied negative rests on the assumed impossibility, could we know?

9. הִבִּיאָתָיו pret. in relation to the future, if I shall not have brought him, § 262. 1. וְהִבִּגְתָּי § 144. 2, § 150. 4. וְהִתְעַתָּי § 287. 2, § 100. *a* (1), followed by לְ, see on 39: 9. הִתְנַחֵם § 245. 5.

10. אֵי depends on שְׁלֵחָה ver. 8, assigning a reason why the request to send Benjamin should be granted. לֵאמֹר § 239. 2 (3). הִתְחַמְּתָהּ § 137, § 141. 2 (p. 175), pret. in relation to a past § 262. 1. אֶי- depending on an ellipsis, 'the fact is that,' or 'I affirm that.' שְׁבִינִי modified by the conditional particle לֵאמֹר we would have returned. אֵי, used adverbially § 235. 3 (4).

11. מִזִּמְרָהּ prep. in partitive sense, of the song of the land, that

which is made the theme of song, its most celebrated productions; others explain the word in this place from a different signification of the root, *that which is cut* or obtained *from the land*, its productions.

12. מִשְׁנֵה בָּרֶקֶת § 254. 6, *money of duplication*, may either mean 'double money,' comp. Ex. 16 : 22, as בָּרֶקֶת מִשְׁנֵה unquestionably does in ver. 15, or 'a duplicate parcel of money,' when it will be equivalent to אֶחָד בָּרֶקֶת ver. 22. That the latter is the meaning here is apparent from the separate mention of the 'money which was brought back.' בָּרֶקֶת § 221. 1. *a*; the sing. form of the noun is due to the special significance of the phrase, which does not mean literally *in your hands*, but *in your possession* or *along with you*, see on 37 : 21. בְּמִשְׁכָּב § 153. 1.

14. אֶחָד § 249. 1. *b*. : שֶׁבִּלְתִּי § 65. *a*, pret. in relation to a future § 262. 1, *when* (lit. *according to the time that* § 285. 2) *I shall have been bereaved, I shall have been bereaved*. If this results in my bereavement, it must be so: there is no avoiding it. Comp. John 19 : 22.

15. בָּרֶקֶת-מִשְׁנֵה § 24. 4, apposition of the quantity with the material § 253. 2, comp. 41 : 1. מִשְׁנֵה is here the direct object of וַיִּקַּח § 271. 2; it might with equal correctness have been מִשְׁנֵה-בָּרֶקֶת with He directive, 46 : 3. 4.

16. לְאֶחָד § 285. 2. וַיִּשָּׂא, the only example of Hholem with a לְ gutt. imper. § 125. 1. : בְּצֶהְרֵם § 203. 5, *the well-known period of noon* § 245. 3.

17. בִּיחָה § 256. *d*. 18. בִּיחָה § 273. 5. וַיִּלְחָח § 132. 2.

19. בִּיחָה § 274. 2. *b*. 20. בִּי § 240. 2.

21. וַיִּבְרָח § 99. 3, the apodosis may begin here or with וַיִּהְיֶה § 287. 2. בְּמִשְׁכָּב, the precious metals were weighed, not coined.

26. הָאֵלֶּף, the marginal note אֵלֶּף *'a dagheshed Aleph* calls attention to the point in this letter, which is commonly explained as Mappik § 26. וַיִּשְׁתַּחֲוֶה § 176. 1.

27. וַיִּשְׁאַל, followed by לְ both before the person to whom and the subject to which the question was directed. וַיִּשְׁאַל used absolutely to indicate condition, *in health* § 274. 2. *e*; there is no need of assuming it to be an adjective. הָאֵלֶּךְ § 249. 1, *your old father*.

28. : וַיִּשְׁתַּחֲוֶה § 46. 29. וַיִּהְיֶה § 61. 1, § 141. 3.

30. הַבְּתֵרָה *to the inner apartment*, or it may mean *to his chamber* § 245. 3. *a*. : שָׁמָּה *thither* is used, when previous motion is implied, even though this is not expressed by the immediately preceding verb, *wept on coming thither*, where our idiom requires 'wept there.'

32. The laws of caste in Egypt forbade promiscuous intercourse with foreigners, Herod. 2. 41; and Joseph, who was allied to the priestly caste, ate separately from the other Egyptians. וַיִּבְלֵן § 88 (2 and 3

m. pl.), § 263. 3. *וְהָיָה*, not merely offensive, but an object of religious abhorrence.

33. *וַיִּתְּנוּ*, followed by *לֵא* § 272. 3, expressed their wonder *to* one another by looks or words.

34. *וַיִּתְּנוּ* § 260. *a.* *וַיִּתְּנוּ* § 215. 1. *b.* *וַיִּתְּנוּ* *handfuls*, hence equal parts, *five times*; *וַיִּתְּנוּ* would mean *hands*, the fem. plur. is commonly used for the derived senses § 203. *a.* *וַיִּתְּנוּ*, drank to satiety, as much as they wanted, not necessarily to intoxication, though the word is often so used, comp. Hag. 1:6.

## CHAPTER XLIV.

1. *וַיִּתְּנוּ* § 271. 1, § 273. 1. *וַיִּתְּנוּ* § 131. 4, without *לֵא*, but see *וַיִּתְּנוּ* 43:32, § 267. *b.*

2. *וַיִּתְּנוּ* § 256. *וַיִּתְּנוּ* const. of object § 254. 9, *his money for grain*, comp. on 42:19. *וַיִּתְּנוּ* § 22. *a* (5). *וַיִּתְּנוּ* § 92. *c.*

3. *וַיִּתְּנוּ* § 82. 1. *a* (3), § 156. 2.

4. *וַיִּתְּנוּ* § 100. 1. *וַיִּתְּנוּ* § 231. 4. *a.*

5. *וַיִּתְּנוּ* *this*, assuming the presence of the cup, and their knowledge of what he referred to. *וַיִּתְּנוּ* § 263. 4, with *בִּ*, a person being said 'to drink *in* a cup,' because he drinks what is in it. *וַיִּתְּנוּ* abs. infin. § 92. *d.* *וַיִּתְּנוּ* § 141. 2 (p. 174).

7. *וַיִּתְּנוּ* § 263. 2, *why will my lord speak*; the thought being directed not only to the fact that he has just spoken in this manner, but to his probable persistence in it. *וַיִּתְּנוּ* § 219. 1. *a*, lit. it is *unto profane to thy servants from doing*, we esteem it utterly profane and detestable, so that we would not do. The idiomatic phrase may perhaps be best rendered in English, 'far be it from thy servants to do.' *וַיִּתְּנוּ*, the prep. in its negative sense before an infin. *away from doing*, i. e. so as not to do.

8. *וַיִּתְּנוּ*, indefinite § 248. *וַיִּתְּנוּ* fut. to preceding pret. § 263. 1, *how should we after that steal*.

9. *וַיִּתְּנוּ* § 156. 2, § 287. 2. *וַיִּתְּנוּ* with *בִּ* twice, comp. 1:29. *וַיִּתְּנוּ* § 231. 3. *a.*

10. *וַיִּתְּנוּ* § 65 (1), the marginal note is abbreviated for *וַיִּתְּנוּ* *Kamets with Zakeph Katon*, § 9. 1. *וַיִּתְּנוּ*, emphatic contrast § 243. 1.

12. *וַיִּתְּנוּ* § 260. 2 (2), *in or at the eldest*, comp. in Lat. *maximus natu.* *וַיִּתְּנוּ* § 140. 5.

13. *וַיִּתְּנוּ* § 220. 2. *a.* 14. *וַיִּתְּנוּ* § 276. 1. *וַיִּתְּנוּ* § 236. 2.

16. *וַיִּתְּנוּ* pron. used adverbially § 235. 3 (4). *וַיִּתְּנוּ* § 82. 5, § 96. *b.* *וַיִּתְּנוּ* § 236. 1. *וַיִּתְּנוּ* . . . *וַיִּתְּנוּ* § 285. 1.

17. *וְלִפְנֵי*, in *peace*, comp. 2 : 18, 37 : 4.

18. *וְכַן* § 240. 2. *וְכַן* prep. expressive of hostility, *against*, see on 37 : 10. *וְכַן* assigns the reason why he deprecated Joseph's anger. *וְכַן* *כְּמִצְרַיִם*, strictly *like thee like Pharaoh*, thou art like Pharaoh in authority.

20. *וְיָדָה* pret. or part. § 156. 2. *וְיָדָה* § 262. 2, *has loved him*, with the implication that he still does so.

22. *וְיָדָה*, lit. *and he will leave his father and he will die*. It is put in the form of an affirmation that he would do so, and this result would follow, the implied condition being if the father's inability to part with his son were disregarded.

23. *וְיָדָה* § 150. 2, § 269. *a*.

27. *וְיָדָה* § 262. 2, the pronoun emphatic § 243. 1, *you know yourselves*.

28. *וְיָדָה* § 245. 3. *וְיָדָה* § 282. *a*.

29. *וְיָדָה* pret. with Vav conv. has its signification here determined by the immediately preceding *וְיָדָה* § 265. *b*, *and now ye are taking*, etc.

32. *וְיָדָה* refers generally to what precedes, and assigns the reason why Judah in particular was so urgent in the matter. I speak as I do, *for*, etc. *וְיָדָה* *pledged the lad from with my father*, i. e. obtained him from my father by the pledge or security which I gave.

33. *וְיָדָה*, primarily *under*; then, as one thing coming in under another removes it and takes its place, *in place of*, *instead of*.

34. *וְיָדָה* depends on the implied answer to the preceding question, I cannot go up *lest*, etc. *וְיָדָה* with *וְיָדָה*, *gaze upon*, is stronger than with the direct object, when it means simply *see*. The prep. denotes that the sight not only falls upon the object, but remains fixed, rests *in* it, see on 1 : 4, 3 : 3.

## CHAPTER XLV.

1. *וְלִפְנֵי* in reference to all, he could not maintain a self-restraint such as had regard to bystanders. *וְלִפְנֵי* *by him*, see on 42 : 24. *וְלִפְנֵי* *from by me*, or *וְלִפְנֵי* may retain something of its original force, *from upon me*, their presence being represented as burdensome and lying as an oppressive load *upon* him, comp. 42 : 36. *וְלִפְנֵי* § 150. 3.

2. *וְלִפְנֵי* § 197. *d*, § 275. 2. *b*. 4. *וְלִפְנֵי* . . . *וְלִפְנֵי* § 285. 1.

5. *וְלִפְנֵי* *let it not burn in your eyes*, i. e. let not anger be kindled there. Anger is here and 31 : 35 spoken of as manifesting itself in the eye.

6. וְהָ, used adverbially § 235. 3 (4), see 43 : 10. וְאַתָּה, see on 39 : 20, 40 : 13. וְהָיָה § 185. a. וְהָיָה, Vav used after a negative disjunctively, or § 287. 1.

7. וְלִפְתָּחֶיךָ followed by לְ § 272. 2. a, to preserve life to you. לְלִפְתָּחֶיךָ § 207. 1. c, the fem. may be used as an abstract, unto a great deliverance, or as a collective § 198, unto a large escape, so that not a mere fraction but a numerous body might escape this peril.

8. אֲנִי, pronoun expressed because of the contrast with the following הָאֱלֹהִים § 243. 1. כִּי, for, after a negative equivalent to but, see 42 : 12. לְפָנָיו. Pharaoh had the highest regard for him, was guided entirely by his counsels, and had entrusted the supreme management of everything to him. וְאַחֲרָיו followed by אֵל, see on 1 : 18.

9. וְהָיָה § 148. 3. 10. וְהָיָה § 100. a (1), § 276. 1.

11. שָׁמָּה § 253. 2.

12. וְהָיָה § 259. 2, § 278. אֲמַרְתִּי, אֵל, § 220. 1. c. הַמְדַבֵּר is the subject and אֵל the predicate, the mouth speaking to you is my mouth.

15. וְנִשְׁקָה with the direct object, or more commonly, as here, with לְ § 272. 2. a, gave a kiss to, etc.

16. אֲכַלְתֶּם § 274. 2. b. 18. וְאָכַלְתֶּם eat ye ; the imper. is permissive.

19. וְאָמַרְתָּ § 86. b (2 m. s.), § 262. 2, thou art charged to say to them, etc.

20. וְעֵינֶיךָ, see on 37 : 21 ; pity like other emotions expresses itself in the eye, comp. ver. 5. וְאַל see on 37 : 22. וְהָיָה § 153. 5, § 157. 3, to have compassion upon, spare, followed by עַל, since the act proceeds from a superior and reaches down upon an inferior. וְהָיָה § 258. 2.

21. וְהָיָה, preliminary statement of what is more fully described in detail from ver. 25 onward, comp. 42 : 20. וְהָיָה continues the narration according to the succession of ideas in the mind of the writer, though it is not subsequent in the order of time to the statement of the preceding clause, see on 2 : 8. 19. וְעַל-פִּי according to the command of, see on 41 : 40.

22. אִישׁ in distributive apposition to אֲנִי ; when אִישׁ is used in the sense of an indefinite pronoun it rarely receives the article. Where it does receive it, as here and 1 Sam. 26 : 23, 1 Kin. 8 : 39, Prov. 20 : 3. 17, the article has its generic or universal force § 245. 5, 'a suit of clothes to the man' throughout the entire company, i. e. to each person. וְהָיָה changes, i. e. a suit ; the plur. is used with reference to the different articles composing the dress, for each of which a change was furnished. וְהָיָה § 251. 1. a. שֶׁכֶּלֶת, supply 'shekels,' as that was the most familiar denomination § 251. 2. c ; so 'a million of money' would mean dollars in America and pounds sterling in Great Britain. וְהָיָה § 253. 2.

23. כִּזְנוֹתָי. Some refer the pronoun to what precedes, *like this*, i. e. the same as he had given his brothers, and in addition ten asses, etc. As, however, there is no conjunction before כִּזְנוֹתָי, it is more natural to refer כִּזְנוֹתָי to what comes after, as in vs. 17. 19, so that *like this* is equivalent to 'as follows.' מִזְנוֹתָי prep. in partitive sense.

24. אַל-תִּרְצָח, see on 37 : 22, Ges. renders *tremble not, be ye not timid*, but the ordinary meaning of the word yields a more suitable sense, *be not angry*, do not get into angry altercation with each other as to the part which you respectively took in this crime against me as well as against my father.

25. וַיִּבְשָׁה § 271. 2.

26. וְכִי- and that depends upon וַיִּבְשָׁה, and marks a transition from the direct to the indirect mode of citation. וַיִּבְשָׁה with כִּי, see ver. 8. וַיִּבְשָׁה § 153. 5, *was benumbed*, remained cold and without emotion, or perhaps stunned by the intelligence which he was unable to credit. וַיִּבְשָׁה followed by כִּי before the person or thing to which faith is given.

27. וַיִּשְׁמַח § 131. 4.

28. וַיִּשְׁמַח. Although the names Jacob and Israel are often used interchangeably as simple equivalents, there appears to be a significance in putting this language in the mouth of prevailing *Israel*, 32 : 28. וַיִּשְׁמַח § 263. 1. *b*.

## CHAPTER XLVI.

1. וַיִּבְרָא § 276. 2. וַיִּבְרָא § 256. *d*. וַיִּבְרָא, in memory of the divine covenant there made with Isaac, and probably upon the altar which Isaac had built, 26 : 23—25.

2. וַיִּבְרָא, indefinite plur. though one only is intended, see on 37 : 8.

3. וַיִּבְרָא § 144. 3, § 148. 2, the prep. מִן usual after verbs of fearing may be explained as indicating the source *from* which the fear proceeds, or that *from* which the fear would incite to flee. Upon the latter hypothesis מִן would here have a negative sense before the infin. *away from going down*, i. e. so as not to go down, see on 44 : 7.

4. וַיִּבְרָא emphatic § 243. 1. וַיִּבְרָא § 169. 3. וַיִּבְרָא 282. *a*, the emphasis of the repetition is increased by the unusual position of the infin. which here stands after instead of before the finite verb, and by the particle וַיִּבְרָא which implies accession, *I will bring thee up, yea, bring thee up*. וַיִּבְרָא, the subject stands emphatically before the verb § 270. *a*. וַיִּבְרָא shall put his hand upon thine eyes, pay the last tribute of affection by closing the eyes in death.

5. וַיִּבְרָא § 276. 2.

## EXODUS. CHAPTER XX.

2. **o** The sections of the Masoretic text were doubtless intended to distinguish the several commandments, though it is remarkable that the division thus indicated agrees neither with that of the ancient Jews represented by Josephus and Philo, nor with that which prevails among the modern Jews. The former, like the majority of the Christian fathers and the Reformed Churches of the present day, regarded the prohibition of idolatry, ver. 3, as the first commandment, that of image-worship, vs. 4-6, the second, and under the tenth they included the whole of ver. 17. The latter find the first commandment in ver. 2, though it has not the form of a command, combine the prohibition of idolatry and image-worship, vs. 3-6, as the second, and include the whole of ver. 17 in the tenth. The sections of the text, on the contrary, agree with the division of Augustine, which after him became current in the Latin church, and was retained likewise by Luther. According to this the first commandment, vs. 2-6, prohibits both idolatry and image-worship, no distinction being made between offences against the unity of God and against his spirituality; and two commandments are devoted to the sin of coveting, ver. 17, though this is attended with the inconvenience of creating a distinction in things fundamentally identical, and is moreover precluded by a variation in the order of the clauses in Deut. 5, where the decalogue is repeated.

The **o** after ver. 7 indicates a wider separation than **o** (see on Gen. 1:5), and is perhaps designed to mark the limit of the first table, a more equable division of the matter being attained thus than by dividing at any other point.

This passage is provided with a double system of accents, § 39. 4. *a*, one having relation to its division into verses and the other into commandments. Thus vs. 2-6 are accented both as separate verses and as forming together one paragraph: so also vs. 8-11. And the sixth, seventh, eighth, and ninth commandments (according to the ordinary reckoning), are accented both individually and as forming together a single verse; they are so numbered in Deut. 5, though the common enumeration in Ex. 20 makes them four distinct verses. Where the limits of the verse and of the commandment are identical, as in the third, ver. 7, and the fifth, ver. 12, the two systems of accents coincide and are reduced to one. In ver. 17 there is but a single series of accents, its first clause having no separate accentuation to distinguish it as a complete commandment; the **o** in this verse is also omitted in many manuscripts and in a few printed editions.



When considered as one paragraph, vs. 2-6 are divided into three clauses, § 36. 1, the first ending at **וְהָיָה**, ver. 5, and the second at **וְהָיָה**, ver. 5. The Segholate clause is subdivided at **וְהָיָה**, **וְהָיָה**, and **וְהָיָה**, ver. 4, **וְהָיָה**, ver. 3, **וְהָיָה** and **וְהָיָה**, ver. 2. In the second clause both the subdivisions and the immediate antecedents of Athnabh coincide with the accents before Silluk, which marks the last clause of ver. 5 taken by itself. The third or Silluk clause is subdivided at **וְהָיָה**. Returning to the two subdivisions of the first clause in ver. 2, the Zakeph Katon of the first is preceded by Munabh and Pashtha, the R'bhia of the second by Munabh and Geresh, and this by Kadhma, T'lisha K'tanna and Munabh. This same verse, when accented separately, consists of two clauses, the first ending at **וְהָיָה**, which is preceded by Munabh and Tiphkha, while **וְהָיָה** is preceded by Merka and Tiphkha, and this by Merka and T'bhira, and this by Darga. In most editions, though not in all, **וְהָיָה** has an Athnabh additional to the two accents already explained. This indicates a paragraph of two clauses, of which the first is ver. 2, and the second ver. 3, and consequently represents the ordinary Reformed view of the length of the first commandment.

3. **וְהָיָה**, this may either be joined by Makkeph to the following word and receive Methegh, or it may receive Munabh whether as the second conjunctive before T'bhira or as the fourth before Geresh. **וְהָיָה** § 275. 1. **וְהָיָה** § 39. 4. *a*, upon my face, i. e. before me, an act performed in the presence of another being said to be upon his face, just as we speak of anything adjacent in a lateral direction as 'upon one's side' or 'upon his right or his left hand.' Others give to *face* here the sense, which it sometimes has, of *person* or *self*; **וְהָיָה** will then mean either *above me*, or *besides me*, the preposition denoting something superadded.

4. **וְהָיָה** § 243. 2, may either be followed by Makkeph or have one of the conjunctives by which it is accompanied; in the former case the following **וְהָיָה** will have Daghes forte conjunctive, in the latter it will remain without it, as is indicated by the Raphe § 27. **וְהָיָה** § 256. *c*, see on (Gen. 45 : 6). **וְהָיָה** is not a second object of **וְהָיָה** § 273. 3, *make an image or any form of God (out of) that which is*, etc. but has **וְהָיָה** for its antecedent. **וְהָיָה**, see on 1 : 7.

5. **וְהָיָה** § 111. 3. *a*. **וְהָיָה** § 207. 1. *a*, that the second generation, though not explicitly mentioned, is not to be excluded, is both obvious in itself and apparent from 34 : 7. **וְהָיָה** § 102. 3, *in reference to those hating me*. This law of divine retribution holds in regard to God's enemies, who are regarded as perpetuating from generation to generation an organized opposition to the divine government, and thus

as justly liable for the sins of their predecessors which they justify and increase by accessions of their own. The links of this fatal connection can only be broken by leaving the ranks of those who 'hate' God, and becoming allied to those who 'love' him.

6. לָאֲלָפִים *to thousands*, not contemporaneous individuals merely, but counted down the line of descent, i. e. so many generations, as appears both from the contrast with the preceding verse and from the parallel expression in Deut. 7: 9. וְלִשְׁמֹרֶתָּה § 254. 9. *b*.

7. תִּשָּׂא *thou shalt not lift up the name of Jehovah thy God to vanity or falsehood*, i. e. bring it into connection with what is false, or as the 'lifting up' intended is by means of the voice, the verb may be translated *thou shalt not utter*. תִּשָּׂא § 16. 1, the article before an abstract noun in a universal sense § 245. 5.

8. זָכַר § 268. 2. The trifling differences in the text of the commandments in Exodus and in Deuteronomy are no disparagement to the accuracy of either book. Exodus gives us doubtless an exact transcript of the tables of stone upon which they were engraved. Deuteronomy contains the law as reiterated and enforced by Moses in his address to the people, in which case it is natural to expect less regard to verbal precision than to the substantial meaning. Accordingly in Deut. 5: 12 שָׁמַר *observe* is substituted for זָכַר *remember*, and this latter word is reserved to introduce the special consideration which is there urged for the observance of the Sabbath: "And remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." This is not inconsistent with the appointment of the Sabbath to commemorate the rest of God after the work of creation. In conformity with this grand ideal, man weekly finishes his toil and enters into rest, the rest which God has appointed, a type and foretaste of the ultimate release which God is preparing for him in communion with himself. The release from Egyptian bondage was a preliminary realization of this great sabbatic idea, and a fresh type and pledge of the final consummation. It affords a fresh reason, therefore, and one of peculiar force to Israel, why the Sabbath should be faithfully kept. It is accordingly quite appropriate, in the address of the lawgiver to the people, while the law itself as engraved on stone presents a motive more in accordance with its universal and perpetual obligation. The other variations are still more unimportant, and consist of the insertion or omission of the conjunction *and*; the substitution of one word for another which is synonymous, as שָׂא for שָׁרַר *falsehood* in the ninth com-

mandment, תַּחֲמֹד for תַּחֲמֹד *desire* or *covet* in the tenth; a rhetorical amplification, as in both the injunction and the promise of the fifth, the insertion of ox and ass along with cattle, as well as of the clause 'that thy man-servant and thy maid-servant may rest as well as thou' in the fourth, and of field after house in the tenth; and the alteration in the order of the clauses of the tenth, the importance of which in the question of the proper division of the commandments has been already adverted to, see on ver. 2.

Considered as one paragraph, vs. 8—11 are divided into three clauses, the first ending with מִלִּבְיָדָה ver. 9, and the second with הִנְיָדָה ver. 11. The first clause is subdivided at לִבְיָדָה ver. 8. The second at הִנְיָדָה, הִנְיָדָה, מִלִּבְיָדָה, וְיָדָה, וְיָדָה, ver. 10, besides the subdivisions in ver. 11, in which the two systems of accentuation coincide.

9. מִלִּבְיָדָה § 274. 2. *a.* : מִלִּבְיָדָה § 214. 1. *b.* § 221. 2. *a.*

10. הִנְיָדָה, the article omitted before the noun, though retained before the adjective § 249. 1. *c.* or more probably the noun is in the construct, see on Gen. 2 : 3. הִנְיָדָה § 231. 3. *a.* הִנְיָדָה § 276. 1 and 3. וְיָדָה § 221. 2. *a.* 'הִנְיָדָה § 211. *a.* : הִנְיָדָה, used not of private dwellings but of the gates of public edifices or of cities : here of course the latter.

11. וְיָדָה § 157. 3. 12. הִנְיָדָה § 79. 2, § 88 (2 and 3 m. pl.).

16. הִנְיָדָה, see on Gen. 37 : 10.

18. הִנְיָדָה § 275. 2 *see* in the wide sense of *perceive*, used of objects some of which addressed themselves to a different sense than that of sight, comp. Gen. 2 : 19, 42 : 1. הִנְיָדָה predicate § 273. 4. הִנְיָדָה § 275. 2. *a.* : הִנְיָדָה, see on Gen. 1 : 7, 37 : 18.

20. הִנְיָדָה, when the infin. with הִנְיָדָה takes הִנְיָדָה, this may either precede the particle, 2 Sam. 14 : 20, 17 : 14, or follow it, 1 Chron. 19 : 3. הִנְיָדָה *to try you*, i. e. as explained in the following clause, whether you can thus be made to fear him and avoid sin. הִנְיָדָה, see on ver. 3, that *his fear* § 254. 9 *may be before you*. This may mean either that the fear of God may be inspired by the spectacle transacted before you, or that his fear may be the thing to which you look in all your conduct, and by which you are guided, comp. Ps. 36 : 2. הִנְיָדָה, see on Gen. 3 : 11, commonly followed by the infin., only in a few instances, as here, by the finite verb. : הִנְיָדָה § 112. 4.

21. הִנְיָדָה § 80. *a* (3). הִנְיָדָה § 193. *c.*

#### JUDGES. CHAPTER XIII.

1. הִנְיָדָה § 150. 2 (p. 181), § 269. *a.* הִנְיָדָה generic article § 245. 5. *a.* LXX τὸ ποινῆσθαι. The recurrence of the same phrase at the beginning

of each section of this book, 2: 11, 3: 7. 12, 4: 1, 6: 1, 10: 6, affords a strong incidental proof of unity of authorship. *בְּעֵינָיו* *in the eyes of*, that which was evil in his view, as judged of by him. *בְּיָדָם* *into the hand of*, i. e. into their power. The noun is singular on account of its secondary sense in this phrase, see on Gen. 37: 21. The prep. *בְּ* properly means *in*; it retains this sense after a verb of motion, denoting that the thing spoken of not only comes *to* a particular place, but remains *in* it. *פְּלִשְׁתִּים*, commonly, as here, without the article, because *Philistin*, Gen. 10: 14, is the proper name of the nation, like Israel, Edom, Amalek. It is in this plural form rarely used as a Gentile derivative, so as to receive the article § 245. 5. *a*, thus *פְּלִשְׁתִּים*, 2 Sam. 5: 19, 2 Chron. 21: 16, 26: 6. *אַרְבָּעִים* § 251. 1 and 2. *שָׁנָה* § 274. 2. *a*. These forty years extend beyond the life of Samson to the decisive victory gained over the Philistines at Mizpeh by Samuel, 1 Sam. 7: 13.

2. Marg. note *הַפְּתָרָה*, *Haphtarah of נָשָׂא*, i. e. here begins the Haphtarah or lesson from the prophets corresponding to or to be read in connection with the Parashah or lesson from the law beginning Num. 4: 21, and called *נָשָׂא*, because this word occurs near the commencement of it. *מִצְפָּה* § 248. *a*. *מִצְפָּה*, a town originally assigned to Judah, Josh. 15: 33, but subsequently transferred to Dan, Josh. 19: 41. *מִצְפָּה*. The supernatural circumstances connected with the birth of Samson, as with that of Isaac, of Samuel, and of John the Baptist, make more conspicuous the fact that he was not a product of nature but a gift of divine grace, in this a type of the great deliverer whose birth was supernatural in a still higher sense.

3. *מַלְאָכֵי יְהוָה* § 246. 3, not *an angel*, but *the angel of Jehovah*, who repeatedly appears in the Old Testament as the messenger of Jehovah, and yet is expressly identified with Jehovah, ver. 22, Ex. 3: 2. 4, 23: 20. 21, Judg. 6: 12. 14. *וְהָרִיתָ* § 16. 1, the sense of the pret. with Vav conv. is determined by its being a sequence of the present indicated by *וְהָיָה* § 265. *b*.

5. *וְיִצְחָק* part. with the inflection of the pret. § 90 (2 f. s.). *נָזִיר* consecrated to God, const. before the object § 254. 9, and hence not necessarily definite § 249. 1. *b*, *a Nazarite unto God*. *וְנָזִיר* § 135. 2. Samson only began what was reserved for Samuel, Saul and David to complete.

6. *אִישׁ הָאֱלֹהִים*, *the man of God*, the person of whom she speaks is clearly defined in her own mind, and in the vividness of her impressions she speaks as though he were also known to her husband. *וְנִזְרָא* § 266. 1. *וְנִזְרָא* § 119. 2. *וְנִזְרָא* § 75. 2, *from what place? whence?*

אֵלֶּיךָ, the indirect quotation, which in Hebrew is much less frequent than the direct.

8. בָּרָא § 240. 2, see Gen. 43 : 20, 44 : 18. בָּרָא § 199. c, § 201. 2. : הַיָּמִינִי Pu. pret. § 93. b, signifying a past in relation to the preceding future § 262. 1, with the art. in the sense of the relative pron. § 245. 5. b, *who shall have been born*. Others explain it as an abbreviated Pu. part. for בָּרָא § 93. e. Marg. note the ל with Daghesh.

9. בָּרָא with בָּ as other verbs of sense, see on Gen. 3 : 3, implying the intimate contact of the sense with its object. אֵלֶּיךָ, see on Gen. 40 : 8.

10. הַיּוֹם, not *to-day*, which would be הַיּוֹם without the prep. § 245. 3. b, but *in the* well known *day*, or as we should say, 'the other day.'

11. : אֲנִי I am. As there is no word in Hebrew answering to 'yes,' an affirmative answer is mostly given by means of the personal pronoun, Gen. 27 : 24, 1 Kin. 18 : 8, or by repeating the verb contained in the question, 1 Sam. 23 : 11. 12.

12. בָּרָא § 97. 2. b, § 275. 1. : הַיָּמִינִי הַזֶּה. Gesenius, Lex. under בָּרָא translates, *what will be the manner of the child* (i. e. what sort of a child will he be) *and what will he do?* But it is plain both from Manoah's prayer, ver. 8, and from the angel's answer, vs. 13, 14, that the question relates not to the appearance and actions of the child, but to the duty of the parents. The true rendering, therefore, is, *what is the judgment of the child*, const. of object § 254. 9, the law or requirement respecting him, *and the treatment of him*, suf. denoting the object, what must we do to him, or even before his birth in relation to him?

16. לֶחֶם § 111. 2. b, with בָּ in a partitive sense, *eat in or into thy bread*, i. e. eat of it. בָּ for is connected with ver. 15, and explains how Manoah came to make such a request.

17. מִי *who* § 75. 1 is used because the reference is to a person, though מִי *what* might have been expected and actually occurs elsewhere in the like connexion, Gen. 32 : 28, Prov. 30 : 4. מִי assigns the reason for asking after his name, which is presented not conditionally but in the form of an assertion, comp. Gen. 44 : 22, *for thy words shall come to pass and we will honour thee*. הַיּוֹם, marg. note הַיּוֹם *Yodh superfluous*, so that the K'ri is הַיּוֹם, agreeing in number with the verb § 48, while the K'thibh הַיּוֹם does not § 275. 1, comp. ver. 12.

18. מִי § 263. 2, with לֶחֶם of the subject respecting which the inquiry is made, see on Gen. 40 : 27, 43 : 7, *why is this that thou wilt ask in respect to my name?* The state of mind, from which the question proceeded, still continued, and it was liable to be asked, until it should

be answered, comp. Gen. 44:7. וְהָיָה, marg. note, abbreviated for וְהָיָה אִם אֶתְּרִיב אֶתְּרִיב, *other copies with Makkeph*, in some editions וְהָיָה instead of having a conjunctive accent is joined by Makkeph to the following word. : וְהָיָה, marg. אֶתְּרִיב *Aleph superfluous*, so that the K'ri is : וְהָיָה, the pausal form § 65 (3) of וְהָיָה I. 1. from הָיָה root § 184. וְ, cognate and equivalent to the הָיָה noun וְהָיָה, comp. Is. 9:5. The K'thikh is וְהָיָה, an adj. derived from the preceding noun § 184.

19. וְהָיָה subject omitted § 243. 1, *making marvellous to act*, i. e. acting marvellously § 269. a, see on Gen. 2:3. : וְהָיָה § 276. 3, in respect to the repetition in the following verse, see on Gen. 37:5.

20. וְהָיָה. As there is no mention of the construction of an altar, doubtless the rock, ver. 19, upon which the offering was made is so called. The sacrifice of Manoah has sometimes been represented as a violation of the laws of the Pentateuch regarding the priesthood and the sanctuary. It is so only in appearance, however, not in reality. It was prescribed, Lev. 17:3—7, Deut. 12:5—14, that sacrifices should be offered only at the sanctuary, because there God ordinarily manifested himself; and he could be acceptably approached only through the appointed intervention of the priesthood, Num. 3:10, 16:40. But if God in an extraordinary way manifested himself in any other place, that became for the time a sanctuary: and if he appeared to any man without the intervention of the priesthood, that constituted him for the time a priest, and was his warrant for paying his worship directly without the aid of those officially appointed for the purpose. This extraordinary investiture, however, lasted only while the cause to which it was owing continued. While it was no violation of the law for Manoah to act as he did under the circumstances, it would have been sinful for him to have arrogated to himself thenceforward the functions of the priesthood, or to have established a permanent worship at the altar thus signally honoured.

21. וְהָיָה § 172. 2, § 173. 2.

23. וְהָיָה pret. conditioned by the preceding clause, *he would have taken* § 262. 1. וְהָיָה § 175. 1. וְהָיָה *at the time*, i. e. at this time § 245. 3, see on Gen. 39:10.

25. וְהָיָה § 140. 5. וְהָיָה § 119. 3. וְהָיָה, so named from the circumstance related 18:12, and which occurred in the early settlement of the land, 18:1, Josh 19:47, long before the time of Samson, so that there is no anachronism in the mention of this name here. This was in the vicinity of Samson's residence ver. 2, and of the place of his burial, 16:31. Marg. note abbreviated from וְהָיָה lit. *until so*, i. e. thus far. This marks the limit of the lesson beginning at ver. 2.

## CHAPTER XIV.

1. *הַמִּנְתָּה* § 196. *b*, § 219. 1. He local remains even after the prep. *בְּ* § 219. 1. *a*, and in ver. 5 after a noun in the const. *בְּרֵמִי הַמִּנְתָּה* vineyards at Timnath. In Josh. 19 : 43 the vowel termination is added merely to prolong the name, without reference to its local or directive force § 61. 6. *a*. It lay southwest of Zorah, in the direction of the plain of the sea-coast, and hence Samson 'went down' to Timnath, and 'went up' as he returned.

2. The marriage contract was usually made by the parents, Gen. 21 : 21, 24 : 3, etc., 34 : 4. 6. *קָחָהּ* *take*, the verb which is commonly used in speaking of matrimonial alliances, *her to (or for) me to wife*, the prep. implying a transition from one state *to* another, comp. Gen. 1 : 29.

3. *וַיִּשְׁמְרוּ* § 276. 1. *צָאָה* § 275. 6, the father and mother are represented as speaking separately. *לְקָחָהּ* § 132. 2. *נִשְׁכָּחָהּ* § 262. 2, *she has been* and still is *right*, approved, pleasing.

5. *וַיִּבְרָא* § 276. 2 and 3. *בְּפִי יָצְאוּ* § 208. 3. *d*, comp. *גָּרַי גָּזִים* 13 : 15. 19.

6. *הַיָּדָיִם*, generic article § 245. 5. *d*.

8. *מִיָּמִים* *from*, indicating separation in point of time, i. e. *after days*, an indefinite period, see on 41 : 1. *בְּגוֹתָהּ* *in the body*, i. e. the skeleton, to which jackals and birds of prey would reduce it in a very short time. The attempt has been made to fasten upon the sacred writer the notion once prevalent among the Greeks and Romans that bees were bred by a putrefying carcass, Virg. Georg. 4. 299, etc. But his language suggests nothing of the kind. A parallel more to the purpose is Herod. 5. 114, the swarm of bees which took possession of the skull of Onesilus and filled it with a honeycomb.

9. *וַיִּשְׁמְרוּ* § 282. *לְקָחָהּ* § 276. 3.

10. *וַיִּשְׁמְרוּ* § 263. 4. *הַפְּחִיזָהּ* § 210. *a*.

11. *וַיִּשְׁמְרוּ* § 251. 2. *b*. *בְּרֵאֵתָם* § 102. 3, *they*, the parents or friends of his wife, who are suggested by the context, though not expressly mentioned : for use of prep. see on Gen. 39 : 10.

12. *וַיִּשְׁמְרוּ* § 251. 4, § 274. 2. *a*.

13. *וַיִּשְׁמְרוּ* § 287. 2. *אָתָּה* § 243. 1.

14. The lion which sought to devour Samson, the representative and champion of Israel, was slain, and out of his carcass came sweetness and food. The riddle, like the incident which gave occasion to it, had a latent meaning for the Philistines and for every other foe, whether of the people of God or of the great captain of their salvation.

15. *וַיִּשְׁמְרוּ*. The rise of various readings from supposed difficulties

is well illustrated by the fact that several ancient versions here substitute *fourth* הָרְבִּיעִי for *seventh*, so the LXX, ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ. Doubtless they began their urgency as soon as they abandoned the hope of discovering the solution for themselves, but on the seventh day they enforced their request with the threat here mentioned. שֶׁאֵשׁ *with fire* § 245. 5, for the prep. see on Gen. 39:12. 14. הָיָה לְפִי Pi. inf.; some editions omit Methegh converting into the Kal inf., though Yodh is nowhere else retained in that form.

16. : אָיִר § 284.

17. שֶׁבַע § 251. 4 *the seven days*, i. e. the rest of the seven days from the time that the solicitation was first made of her, as in Josh. 4:14 'all his life' for 'all the rest of his life.'

18. הָאֵשׁ § 263. 1. *b*; *to go in* applied to the sun is *to set*, as *to go out* אֵשׁ is *to rise*. According to the Jewish reckoning the day ended at sunset. הִתְרַחֵק § 61. 6. *a*, § 196. *c*. הִתְרַחֵק § 260. 1. הִתְרַחֵק, comp. Gen. 39:14, *ploughed with my heifer*, performed the work by aid which I furnished. הִתְרַחֵק pret. modified by a previous condition § 262. 1.

19. הָאֵשׁ § 271. 2. הָאֵשׁ § 175. 3. הָאֵשׁ prep. partitive of *them*, the inhabitants of the place, as is plainly enough implied, though they had not been expressly mentioned. שֶׁאֵשׁ § 251. 2 and *a*. הָאֵשׁ § 254. 9. *b*. הָאֵשׁ § 271. 2. הָאֵשׁ § 220. 1. *c*.

## CHAPTER XV.

1. הָאֵשׁ, see on 14:8. הָאֵשׁ prep. expressing intimate conjunction, see on Gen. 41:5, *with a kid*, taking a kid along with him.

2. הָאֵשׁ § 260. 2 (2). הָאֵשׁ § 260. 1. הָאֵשׁ, see on Gen. 44:33.

3. הָאֵשׁ with *אֵשׁ*, which may be taken in a comparative sense § 260. *a*, or in its ordinary signification, *I am guiltless from the Philistines*, *a parte Philistorum*, i. e. as judged from their stand-point, guiltless so far as they are concerned, comp. Num. 32:22; prop. *I have been* and still am *guiltless* § 262. 2. הָאֵשׁ § 245. 3. *b*. הָאֵשׁ explains in what he was guiltless, *that I am doing*, etc.; part. expresses the proximate future § 266. 2.

5. הָאֵשׁ. The ancient versions assume an ellipsis of the conjunction, *vineyards and olive trees*, comp. Deut. 24:17; according to most modern interpreters הָאֵשׁ is in the const. *olive-yards*.

6. הָאֵשׁ § 243. 2. הָאֵשׁ, see on 14:15.

7. הָאֵשׁ § 263. 2, *if ye will do like this*, if you are going to act in this manner, the action being regarded as not wholly past but as proceeding from a still existing state of mind, and therefore liable to be re-



peated, see on 13 : 18, Gen. 44 : 7.  $\text{אֶרְאֶה}$  I declare *that*, see on Gen. 43 : 10, *if I shall have avenged myself* § 77. 2, § 262. 1, *of you*,  $\text{וְאַתָּה}$  expressing hostility, see on Gen. 37 : 10, *then* § 287. 2 *afterwards I will cease*, but not before.

8.  $\text{אֶרְאֶה עַל-צֵדֶק}$ , a proverbial expression denoting the completeness or the dreadful character of the slaughter, but whose precise signification is obscure. According to some authorities *leg upon thigh*, the phrase standing absolutely § 274. 2. *e*, comp. Gen. 42 : 6, means that their mangled members were piled promiscuously in heaps, or it might refer to the confusion of the fray as they were huddled together in combat or in flight. According to others  $\text{עַל}$  upon here signifies *in addition to* *he smote them in leg and thigh*, the phrase being directly governed by the verb, which will then have a triple object § 271. 4 utterly disabling them; with this the English phrase 'to have one on the hip' might be compared.  $\text{עַל$  const. before the proper noun :  $\text{עַל-צֵדֶק}$  which consequently makes the whole phrase definite § 246. 3. A particular well-known cave is doubtless meant.

9.  $\text{בְּיָמֵינוּ}$ , the prep. may have its local sense *in*, or denote hostility *against*.  $\text{בְּיָמֵינוּ}$  § 65 (3), § 246. 1. *a*.

11.  $\text{וְאַתָּה}$  § 251. 2. *a*.  $\text{וְאַתָּה}$  § 262. 2.  $\text{וְאַתָּה}$ , see on Gen. 1 : 18, 45 : 8. 26.

12.  $\text{עַל-צֵדֶק}$  § 131. 4.  $\text{עַל-צֵדֶק}$  with  $\text{אֶרְאֶה}$ , see on Gen. 37 : 10.  $\text{אֶרְאֶה}$  § 243. 1.

13.  $\text{אֲנִי}$  *for*, after a negative *but*.  $\text{אֲנִי}$  § 130. 1, with  $\text{אֶרְאֶה}$ , see on 13 : 1.  $\text{עַל-צֵדֶק}$  prep. see on Gen. 39 : 12. 14.

14.  $\text{אֲנִי}$  § 243. 1.  $\text{אֲנִי}$ , construed here as fem., but in ver. 13 as masc. § 200. *c*.  $\text{עַל-צֵדֶק}$  § 245. 5. *d*.  $\text{אֲנִי}$ , the verb may be trans. with indef. subject § 243. 2, or intrans. and agree with  $\text{אֲנִי}$ .  $\text{אֲנִי}$ , see 14 : 15, 15 : 6.

15.  $\text{עַל}$  prep. in instrumental sense, comp. ver. 13.

16.  $\text{הֵאָרָה}$  *heap* § 280. *a*, this form of the word is selected instead of the more usual one  $\text{הֵאָרָה}$  § 184. *a* (2), for the sake of the assonance or paronomasia, see on  $\text{הֵאָרָה}$ , Gen. 1. 2.  $\text{הֵאָרָה}$  § 175. 1.

17.  $\text{עַל-צֵדֶק}$  § 174. 3, see on Gen. 39 : 10.  $\text{עַל-צֵדֶק}$ , construction, see on Gen. 1 : 5.

18.  $\text{אֲנִי}$  *thou*, not I myself § 243. 1.  $\text{אֲנִי}$ , declaratively, showing his expectation, *I shall die*, or interrogatively § 284.  $\text{אֲנִי}$  § 245. 5, see on Gen. 39 : 12. 14.

19.  $\text{אֲנִי}$ . The prayer was made to  $\text{אֲנִי}$ , it is answered by  $\text{אֲנִי}$ ; this may illustrate the facility with which these divine names are interchanged, and how slender a basis the employment of the one

or of the other affords for the critical hypotheses built upon it in respect to the Pentateuch, see on Gen. 2 : 4. *שֶׁטֶן הַלֵּהי* the socket, a cavity in Lehi (*לֵהי* is here a proper noun), which received this name perhaps from some fancied resemblance to the socket of a tooth. *אֵלֶּם* 3 m. s. indefinite § 243. 2.

20. *שֹׁפְטֵי*. The judges of Israel were not appointed for the purpose of deciding civil suits between man and man, nor were they simply civil magistrates receiving this specific title, because in states where the legislative, executive and judicial functions are combined in the same hand, the administration of justice is one of the most important as well as the most familiar attributes of sovereignty. But they were extraordinary officers divinely raised up and commissioned to *judge* Israel, i. e. to do the chosen people justice against their oppressors by delivering the former and punishing the latter, 2 : 16. 18, 10 : 1. 2. Several of them, as occasion demanded, discharged civil functions likewise. But there is no evidence of this in the case of all of them, none for example in the case of Samson ; and at any rate this was not the main design of the office. *הַזֶּה* § 251. 2. and *a*. This preliminary statement of the length of time that Samson judged Israel, which, after further details are given, is repeated at the end of his life, 16 : 31, is quite in accordance with the style of Hebrew history, see on Gen. 37 : 5. It, therefore, is no warrant for the suspicion that the life of Samson originally ended here, and that the following chapter was added subsequently, nor that this verse has by some error been transposed from its true position at the close of ch. 16.

## CHAPTER XVI.

2. *נֶאֱמַר*, supply 'it was told,' comp. Isa. 5 : 9. *וְנִשְׁמְרָה*, let us keep quiet *until*. *אִם* may be in the inf. const. § 157. 1 or in the pret. § 156. 2, *in* the sense of the future perfect, being conditioned by the idea of futurity involved in the preceding particle § 262. 1.

3. *וַיִּשְׁאָרְהוּ*, construed with direct object, or, as here, with *אֲנִי*, denoting contact with the thing grasped, see on Gen. 3 : 3, as we say, 'to lay hold on.' *וַיִּשְׁאָרְהוּ* § 251. 4. *וְנִשְׁמְרָה* § 275. 5.

5. *וְנִשְׁמְרָה* might be a qualifying adj. with the article omitted § 249. 1. *b*, but it is more natural to regard it as the predicate § 259. *a*, *by what*, see on Gen. 39 : 12. 14, *his strength* is or is made *great*. *וְנִשְׁמְרָה* § 35. 1, with *אֵלָיו* prevail in respect to him, i. e. over him. *וְנִשְׁמְרָה*, you do that *and we* will do this § 243. 1. *וְנִשְׁמְרָה* § 130. *b*, marg. *the Tav with Pattuhh*. *וְנִשְׁמְרָה*, in distributive apposition. *וְנִשְׁמְרָה*, in apposition with 'shekels' § 253. 2, which is to be supplied § 251. 2. *c*.

7.  $\text{כְּאִישׁ אֶחָד מֵעַם הַזֶּה}$  like an ordinary man, see on Gen. 2:23, lit. one of the mass of men § 248. a; in ver. 17 the expression is  $\text{כְּכָל אֲנָשִׁים אֲחֵרִים}$  like all other men.  $\text{מִכָּל אֲנָשִׁים}$  properly means mankind, the human race § 245. 5.

9.  $\text{עָלֶיךָ}$  in reference to her, for her, to aid her.  $\text{וְעָלֶיךָ}$  upon thee, indicating hostility and imminence of approach, already pouncing down upon their certain prey.  $\text{וְעָלֶיךָ}$  § 263. 3.  $\text{וְעָלֶיךָ}$  § 256, § 245. 5. d.  $\text{וְעָלֶיךָ}$  § 102. 3, in its smelling the fire; it cannot be rendered when the fire smells it, even if this yielded as good a sense, for the interposition of the suf. shows that the inf. is not in the const. before  $\text{וְעָלֶיךָ}$  § 256.

10.  $\text{וְעָלֶיךָ}$  § 142. 3, § 141. 2 (p. 174), with  $\text{עָלֶיךָ}$  denoting hostility.

11.  $\text{וְעָלֶיךָ}$  . . .  $\text{וְעָלֶיךָ}$  § 285. 1.  $\text{וְעָלֶיךָ}$  § 111. 3. b, § 275. 1, the Niphal of this verb has Pattahh in all the forms which occur both of the preterite and participle, except 3 f. s. pret.  $\text{וְעָלֶיךָ}$ .

13. An illustration of the manner in which various readings arise under the influence of parallel passages is afforded by the LXX, which inserts after this verse, 'and fastenest it with the pin to the wall, then shall I be weak as another man. And it came to pass when he was asleep that Delilah took the seven locks of his head and wove them in the web.'

14.  $\text{וְעָלֶיךָ}$  § 246. 3. a.

15.  $\text{וְעָלֶיךָ}$  § 262. 2.  $\text{וְעָלֶיךָ}$  § 235. 3 (4).

16.  $\text{וְעָלֶיךָ}$  § 272. 2. a.  $\text{וְעָלֶיךָ}$  § 25, marg. the Lamedh weak (Raphe), i. e. without Daghesch forte § 27.

17.  $\text{וְעָלֶיךָ}$ , see on 13:5.  $\text{וְעָלֶיךָ}$  might be translated, if I had been shaven, then my strength would have departed, but it is more naturally spoken relative to the future, as in the parallel expressions in other verses, if I shall have been shaven, my strength will depart.

18.  $\text{וְעָלֶיךָ}$  the K'ri  $\text{וְעָלֶיךָ}$  substitutes the direct for the indirect quotation in the K'thibh  $\text{וְעָלֶיךָ}$ .  $\text{וְעָלֶיךָ}$  § 265. b.

19.  $\text{וְעָלֶיךָ}$  the man whose business it was, the barber § 245. 3.

20.  $\text{וְעָלֶיךָ}$  § 280. 1, lit. as time by time, as at other times: the prep.  $\text{וְעָלֶיךָ}$  denoting conjunction, see on Gen. 3:3, as though time were placed by or beside time in a continuous series.

21.  $\text{וְעָלֶיךָ}$ , see on Gen. 39:20.

23.  $\text{וְעָלֶיךָ}$ , referring to a single idol § 201. 2.

25.  $\text{וְעָלֶיךָ}$  K'thibh, for which the K'ri substitutes the infin. of the cognate verb  $\text{וְעָלֶיךָ}$  § 179. 2. a.  $\text{וְעָלֶיךָ}$  § 245. 3.  $\text{וְעָלֶיךָ}$  with  $\text{וְעָלֶיךָ}$ , comp. ver. 3.

26.  $\text{וְעָלֶיךָ}$  K'thibh § 150. 1 (p. 181), the K'ri has the  $\text{וְעָלֶיךָ}$  form  $\text{וְעָלֶיךָ}$ .

27. מִלֵּא § 271. 1. עַם־יִשְׂרָאֵל § 245. 1, composing 'the people,' ver. 24. מִן־הָעָם, see on Gen. 43:30. מִן־הָעָם, see on Gen. 39:11. מִן־הָעָם, the part. with the art. may be resolved into the relative with the finite verb, *the ones gazing at*, i. e. *who gazed at*; on the construction of מִן־הָעָם with עָם, see Gen. 1:4, 44:34.

28. מִן־הָעָם § 35. 2. מִן־הָעָם § 47. עָם־יִשְׂרָאֵל masc. here and 2 Sam. 23:8 K'thibh § 197. *b.* מִן־הָעָם § 245. 2. מִן־הָעָם § 91. *c.* § 271. 3, with מִן before the thing *on account of* which vengeance is taken, considered as the cause *from* which this effect proceeds: and also before the person on whom vengeance is taken, this being regarded as a compensation for past injuries exacted *from* them: in 15:7 it is followed by עָם. מִן־הָעָם *vengeance of once* § 235. 3 (3), § 254. 6. *b.* which shall at one time avenge the entire wrong. Others make מִן refer to *eye*, and take the following מִן in a partitive sense, *vengeance of* (or *for* § 254. 9) *one of my two eyes*, supposing that he regards the vengeance, which he intends, as but half a satisfaction for the injury inflicted upon him. The Rabbins say that vengeance for the other was to be postponed to the retributions of the world to come. מִן־הָעָם § 22. *b.* § 223. 1. *a.*

29. מִן־הָעָם agrees either with מִן־הָעָם or with Samson: in either case it is parenthetic, and the following clause must be connected with מִן־הָעָם.

30. מִן § 172. 4. מִן the prep. denotes conjunction, *with might*, see on Gen. 3:3.

### 1 SAMUEL, CHAPTER XVII.

3. מִן־הָעָם *unto the mountain*, i. e. they extended to it and upon it from the valley מִן־הָעָם, ver. 2, in which the encampments were. מִן־הָעָם, the Hebrews say *from this*, where our idiom requires 'in this direction' or 'on this side,' see on Gen. 1:7; מִן repeated is *this—that*, the finger being supposed to point first in one direction and then in its opposite. מִן־הָעָם, this is the central ravine, while the valley מִן־הָעָם embraced the entire depression between the mountains, including the elevated plateaus on which the rival armies lay. מִן־הָעָם, see on Gen. 42:23.

4. מִן־הָעָם *the well-known champion* § 245. 3, from מִן. The Vulg. *vir spurius* seems to derive it from מִן *a son*. מִן. Herodotus, 1. 68, speaks of a skeleton seven cubits long. Pliny, Nat. Hist. 7. 16, speaks of an Arabian of his own day who was nine feet nine inches high, and two men in the reign of Augustus who were half a foot taller.

5. מִן־הָעָם § 216. 1. *c.* מִן־הָעָם § 273. 3. מִן־הָעָם § 90 (pass.). מִן־הָעָם § 253. 2.

8. מִן־הָעָם § 245. 4, *the Philistine* par excellence, representing the entire body.

9.  $\text{מִן־הַיָּמִינִים}$  marg. abbreviated for  $\text{מִן־הַיָּמִינִים הַקִּדְמוֹנִים}$ .  $\text{אֶל־בְּלֵיָּהּ}$ , see on Judg. 16 : 5.

12.  $\text{הַיָּמִינִים}$  § 249. 2. *c*, this *Ephrathite*, Gen. 35 : 19, viz. the one spoken of 16 : 1, etc.  $\text{הַיָּמִינִים}$  § 253. *b*.  $\text{הַיָּמִינִים}$ , only seven are named, 1 Chron. 2 : 13-15, perhaps one may have died in early life or without issue.  $\text{בְּיָמָיו}$ , great age is elsewhere expressed by the words  $\text{בְּיָמָיו}$   $\text{אָבָה}$  *come into days* or *advanced in days*, Gen. 24 : 1, Josh. 13 : 1, 23 : 1; *advanced among men* is here used as an equivalent phrase.

13.  $\text{הַיָּמִינִים}$  § 251. 4.  $\text{בְּיָמָיו}$  § 260. 2 (2), repetition in ver. 14, see on Gen. 37 : 5.

14.  $\text{אֵת}$  § 258. 2.

15.  $\text{מִצֵּד}$  *from beside Saul*, from being near him or with him, see on Gen 42 : 24, 45 : 1, although the original force of the prep. may possibly be preserved, *from waiting upon Saul*; as the servant stands while his lord sits, he may be said to be not only *by* him but *over* him.  $\text{בְּיָמָיו}$  may be the object of  $\text{בָּרַךְ}$  *to Bethlehem* § 271. 2, or stand absolutely, *at Bethlehem* § 274. 2. *b*.

17.  $\text{בְּיָמָיו}$  § 251. 2. *c*, § 253. 2.  $\text{וְהָרִי}$  § 271. 2, § 273. 1.

18.  $\text{בְּיָמָיו}$  *in respect to health*.  $\text{וְהָרִי}$ , pledge or token either of their welfare or of their receipt of the articles sent them.

20.  $\text{בְּיָמָיו}$  *upon a keeper*, in his charge, the care of them being devolved *upon* him, as though it were a burden to be carried.  $\text{וְהָרִי}$ , governed directly by  $\text{וְהָרִי}$  § 271. 2, and qualified by  $\text{וְהָרִי}$  which cannot be a predicate since it has the article § 259. 2.

21.  $\text{וְהָרִי}$  agrees in form with  $\text{וְהָרִי}$ , which is in apposition with  $\text{וְהָרִי}$ .

23.  $\text{מִצֵּד}$  *K'thibh plains*, or it might be *caves*.  $\text{וְהָרִי}$  *K'ri, armies or ranks*.  $\text{וְהָרִי}$ , viz. those above recited, vs. 8-10.

25.  $\text{וְהָרִי}$  § 24. *b*.  $\text{וְהָרִי}$  § 104. *h*.

26.  $\text{וְהָרִי}$  § 73. 2.  $\text{וְהָרִי}$  § 275. 3. *a*.

29.  $\text{וְהָרִי}$ , either *was it not* my father's *command* by which he had been required to come, or better, perhaps, *was it not* merely a *word* which did not deserve such severe censure, Isa. 29 : 21.

32.  $\text{וְהָרִי}$  *suf.* may refer to Goliath, who might readily be understood to be the subject of discourse, though he is not mentioned in the immediately preceding verses *because of him* the effect being regarded as resting *upon* its cause; or it may, after the analogy of like expressions occurring elsewhere, Ps. 42 : 5, 142 : 4, Hos. 11 : 8, *let no man's heart fall upon him*, sink down upon itself under the burden of its own emotions.

34.  $\text{וְהָרִי}$  with  $\text{וְהָרִי}$ , see on Gen. 37 : 2.  $\text{וְהָרִי}$  § 265. *b*.  $\text{וְהָרִי}$  § 245. 5.

*d*, comp. *the wolf*, John 10 : 12. וְאֵת-הַדָּבָר § 271. *b*. קָרָה K'thibh referring distributively to the lion and bear as subject of נִשְׁבָּח, קָרָה K'ri object of the verb.

35. וְהָיָה § 112. 3, with וְ connecting the verb with its object, see on Judg. 16 : 3. 26, or denoting the means or instrument of seizure, see on Gen. 39 : 12. 14. וְהָיָה § 14. *a*, § 61. 4. *a*, § 160. 2, marg. *the Tav with Daghesh*.

36. הָיָה § 265. *b*, *has become*, see Gen. 3 : 22. בָּאָתָּה § 255. 1.

37. Marg. פְּסִיק בְּאֶמְצַת פְּסִיק *pause in the middle of a verse*.

39. מִלֵּל, see on Gen. 1 : 7. וְנִשְׁבָּח § 150. 2 and 3 (p. 181).

40. חֲבִיבִי § 254. 2. וְיִבְלֶה § 245. 3, as the two objects connected by וְ are identical, it must be translated *even*, comp. 28 : 3.

41. וְקָרָב § 185. *b*, § 282. *c*. 42. וְנִרְצָה § 172. 4.

43. בְּפִקְחֵיהֶם indefinite plur. though only one is meant, see on Gen. 37 : 8. בְּפִקְחֵיהֶם, the use of the prep. בְּ after verbs of cursing and swearing is by some derived from its signification of conjunction or nearness, *cursed by his gods*, uttering in their immediate presence the imprecation which they were expected to fulfil, and by others from its instrumental sense, comp. the Latin *per*, *by his gods*, as the instruments or agents in fulfilling his imprecation.

45. בְּשֵׁם in the name of, by the authority and as the representative of; or *with the name*, etc., as what he brought to oppose the weapons of the Philistine, the name of God, as that by which he is known, being equivalent to God himself as revealed. הָיָה § 253. *b*. הָיָה § 65. *a*, marg. abbreviated for פְּסִיק בְּסוֹף פְּסִיק *Pattakh with Soph Pasuk*, i. e. with Silluk § 36. 1.

46. וְהָיָה § 275. 2. *b*. הָיָה there is a God to Israel, Israel has a God, or *God is for Israel*, on his side.

47. הָיָה § 150. 2 (p. 181). 48. הָיָה § 265. *b*.

50. וְהָיָה § 260. *a*.

51. וְהָיָה unto after a verb of rest where previous motion is implied : *ran and stood unto the Philistine* is equivalent to *ran unto the Philistine and stood*, comp. הָיָה, Gen. 43 : 30.

52. הָיָה. The schism in the time of Rehoboam only deepened and perpetuated a distinction, which had in various ways and for various causes been created long before between the powerful tribe of *Judah*, to whom Jacob had promised the sovereignty, Gen. 49 : 10, and the rest of *Israel*, comp. Josh. 11 : 21. וְהָיָה 2 m. s. indef § 243. 2.

54. הָיָה § 47, although the citadel was not taken until the reign of David, 2 Sam. 5 : 7, part of the city was held by the Israelites from

the time of Joshua, Josh. 15 : 63, Judg. 1 : 8. 21. : וְהָיָה used here not in the strict sense of *tent*, as David was not connected with the army, but in the wider one of *habitation, dwelling*, compare 13 : 2, 1 Kin. 8 : 66. David now took Goliath's armour home with him as his lawful spoils, though he must subsequently have deposited Goliath's sword in the tabernacle, 21 : 9.

55. וְהָיָה § 273. 4. וְהָיָה § 249. 2. *a*. It has been thought strange that Saul should make these inquiries about one who had played the harp before him and been his armour-bearer, 16 : 21, etc. But we do not know what interval had elapsed, nor how much David had altered. Besides, the question concerns his parentage, which Saul had now a special reason for wishing to know, ver. 25, but which he might easily have forgotten, even if he recollected his person. וְהָיָה § 245. 2. וְהָיָה, see on Gen. 42 : 15.

58. וְהָיָה § 246. 3. *b*.

## 1 KINGS, CHAPTER XVII.

3. וְהָיָה § 254. 3, prep. denoting close conjunction, *by the brook*, or as וְהָיָה includes in its signification the *valley* with the brook, it may have its primary sense *in*. וְהָיָה, as the brook cannot be certainly identified, it is doubtful whether this means *before* or *east of*.

6. וְהָיָה § 263. 4. 7. וְהָיָה, see on Gen. 41 : 1.

11. וְהָיָה § 132. 2.

14. וְהָיָה § 177. 3, § 179. 1. *a*. וְהָיָה K'thibh § 132. 1, וְהָיָה K'ri.

15. וְהָיָה K'thibh, וְהָיָה K'ri. 16. וְהָיָה § 277.

18. וְהָיָה, declaratively or interrogatively § 284.

20. Marg. see 1 Sam. 17 : 9.

22. וְהָיָה with וְהָיָה, see on Judg. 13 : 9.

24. וְהָיָה *this I know*, or adv. *this time* § 235. 3 (4).

## CHAPTER XVIII.

1. וְהָיָה § 275. 1, see on Gen. 1 : 14. וְהָיָה, reckoned not from the beginning of the drought, but from Elijah's arrival at Zarephath, Luke 4 : 25, James 5 : 17. Marg. *Haphtarah of* וְהָיָה, i. e. here begins the lesson in the prophets corresponding to the lesson of the law, Ex. 30 : 11 etc. so called from its opening words, *according to the custom of the German Jews*.

3. וְהָיָה *the royal house*, the palace § 245. 4. וְהָיָה, derivatives of transitive verbs are often followed by a direct object.

4. בַּמְּקָרָה *in the cave*, i. e. in each cave, comp. לְאִישׁ, Gen. 45 : 22. § 273. 3.

5. נִבְּרָהוּ *destroy*, be forced to kill them on account of our inability to feed them; others suppose it to mean simply *suffer to perish*. מִהִבְחָמָה prep. partitive; marg. *other editions* have מִן הַחֵמָה *K'ithh, K'ri*.

7. הֲאֵתָהּ הַזֶּה, as in English, *is this you?*

8. אֵיךְ, see on Judg. 13 : 11.

10. וְלֹא יִשְׁכָּחָהּ *will not*, because unable to do so, hence equivalent to *cannot*, or, as conditioned by the preceding preterite, *could not find thee*.

13. אֵת אֲשֶׁר-רָאָה § 271. a. אֲשֶׁר-רָאָה § 280. 1.

15. כִּי, see on Gen. 42 : 16.

18. הַבְּרָכִיּוֹת plur. because of the various epithets he bore, descriptive of the different characters under which he was worshipped, as Baal-berith Judg. 8 : 33, Baal-zebub, 2 Kin. 1 : 6, etc.

19. אֲכָלִים § 254. 1, *eating at the table*, prop. eaters belonging to the table.

20. Marg. *Haphtarah* of אֲפָרָה בִּי *according to the custom of the Spanish Jews*.

21. מְסֻבִּים *limping upon two opinions* instead of treading firmly upon one. The LXX has *upon both knees*, *ὑγνύας*, in which it is followed by a few modern interpreters. לִבְרָכָה § 246. 1. a. וְכָךְ § 273. 2.

22. As the prophets of Astarte, ver. 19, are not separately mentioned here, or in vs. 25, 40, some have supposed that they were not present, but as the false prophets generally were gathered, ver. 20, and all of them were slain, 19 : 1, it is probable that the prophets of Baal only were named, since they were the most prominent and principal actors.

23. וְהִתְהַנְּנוּ § 243. 2.

24. בְּשֵׁם prep. instrumental, *call with the name*, i. e. loudly utter the name § 272. 2. b, here by way of invocation; sometimes its proclamation is intended. הִנָּה § 258. 2. וְהִתְהַנְּנוּ § 275. 2. a.

25. הִנָּה § 235. 3 (3). הִתְהַנְּנוּ § 260. 2 (2).

26. וְהִתְהַנְּנוּ *and they limped beside* (see on Gen. 42 : 24, 45 : 1) *the altar*, contemptuously said of the dancing which formed part of their idolatrous service. אֲשֶׁר § 243. 2.

30. מִזְבֵּחַ § 215. 1. b. This, like other altars which had been similarly destroyed in different parts of the land, 19 : 10, was doubtless erected by the true worshippers of Jehovah after the time of the schism, when they were prohibited from going up to the temple at Jerusalem. In this period of defection, as in the corresponding period in the days of Samuel, the prophets were invested with extraordinary powers adapted



to the emergency, and, as the immediate messengers and representatives of God, assumed the functions and prerogatives of the priesthood, who had either abdicated their office or had been excluded from it.

31. :תְּשֻׁמָּה *thy name*, and therefore of the entire people, not of a part merely, to which it had then been unlawfully restricted.

32. מִזֶּהָ § 273. 3. בַּעֲצָם, see on 1 Sam. 17 : 45. סֵאתֵיָם § 203. 3, § 57. 2 (3), as two seahs or three pecks seem too small for the capacity of a trench surrounding the altar, some have thought that it occupied as much ground as would suffice for sowing two seahs of seed. But this on the other hand would make it too enormous. The suggestion is here offered whether the meaning may not be that its dimensions, viz. its width and depth, were those of a two-seah-measure מִזֶּהָ סֵאתֵיָם זֶרַע. Such a measure, which may have been a familiar one, would contain something less than a cubic foot; the trench would consequently be about a foot wide by a foot deep.

33. The order of procedure and even the terms employed are borrowed from the Mosaic law of sacrifice, Lev. 1 : 6-8.

34. מִזֶּהָ § 273. 3. וְיִצְעָקִי 3 pl. fut., some editions are without Methegh, when it will be 2 pl. imper. וְיִצְעָקִי § 19. 1, § 147. 1.

36. וּבִדְהִירָתָּהּ prep. indicates either the cause, see on Gen. 39 : 14, or the rule, as Gen. 1 : 26 ; marg. see on Judg. 13 : 17.

37. וְיָדְעָה הָאֱלֹהִים § 246. 1. *a*, according to the accents וְיָדְעָה is connected with יָדְעָה, the subject, and separated from הָאֱלֹהִים the predicate. הָאֱלֹהִים conditioned by the previous fut. יִדְעוּ, and expressing not what is already past at the moment of speaking, but what *will have* occurred, when they shall know it to be the case § 262. 1. וְחָזַרְתִּי בָּהֶם back again to the faith and worship of their fathers, the patriarchs just recited.

39. הָיָא § 258. 2. Marg. see on Judg. 13 : 25.

41. הִמְחִיךְ either *noise* or *abundance*.

43. הִרְגָּה־יָם § 254. 9. *a*.

45. וְעַד-כֵּן וְעַד-כֵּן *until so and until so*, i. e. a very short time. This phrase is by some supposed to have been originally accompanied by a gesture of the hand, *until* one can do *so and then so*. Or the repeated adverb *so and so* may have an indefinite sense, whence *until so and so* means after an indefinite but brief period, as in English, 'by and by.'

46. Marg. Here begins the *Haphtarah* of מִזְמֹרֹתָם, Num. 25 : 10, etc.

## CHAPTER XIX.

1. וְאֵתָּהּ, used adverbially, 'the way in *which*,' *how*.

2. כִּי-אֵתָּהּ, as the formula of the oath precedes, equivalent to 'I swear *that*,' Gen. 42 : 16. כִּי-אֵתָּהּ § 245. 3. *b*. וְאֵתָּהּ § 255. 1.

3.  $\text{לְפָנָיו}$  *in reference to*, for the sake of.  
 4.  $\text{אָתָּה}$  K'thibh,  $\text{אָתָּר}$  K'ri, as ver. 5, § 248. *a.*  $\text{שָׁאַל נַפְשׁוֹ}$  *asked his soul* or himself *to die*, i. e. that himself might die.  $\text{וְכָב}$ , comp. Gen. 45:28.  
 5.  $\text{וְהָיָה}$  § 235. 3 (4).  $\text{וְנָתַן}$  with  $\text{בָּ}$  Gen. 3:3. 6.  $\text{וְנָתַן}$  § 269. *a.*  
 7.  $\text{וְכָב}$  § 260. *b.* 9.  $\text{וְהָיָה}$  § 245. 3. 11.  $\text{וְהָיָה}$  § 275. 1. *c.*  
 13.  $\text{וְהָיָה}$  § 274. 2. *b.* 15.  $\text{וְהָיָה}$  § 256. *d.* 16.  $\text{וְהָיָה}$  § 265.  
 18.  $\text{וְהָיָה}$  § 100. 2, *I will leave*, preserve from slaughter.  $\text{קָצַץ}$ , comp. on Gen. 41:40; marg. § 32.  
 19.  $\text{וְהָיָה}$  § 227. 2, § 251. 4. *a.*  
 20.  $\text{וְהָיָה}$  marg. *the Shin with Hhateph Kamets.*  
 21.  $\text{וְהָיָה}$  § 271. 4. Marg. see on Judg. 13:25.

## NEHEMIAH, CHAPTER IX.

1.  $\text{וְהָיָה}$  § 225. 2, § 252. 2. 2.  $\text{וְהָיָה}$  § 150. 3 (p. 182).  
 3.  $\text{וְהָיָה}$  § 227. 3.  
 5.  $\text{וְהָיָה}$  § 161. 4, § 255. 1, *even* (1 Sam. 17:40) a name *exalted*. Marg. abbrev. for  $\text{וְהָיָה}$   $\text{וְהָיָה}$   $\text{וְהָיָה}$ , *so it ought to be*, designed to certify the reader that the Pattahh under Mem is not an error for Kamets.  
 7.  $\text{וְהָיָה}$  with  $\text{בָּ}$ , because the choice penetrates and rests in its object.  $\text{וְהָיָה}$  § 253. *b.*  
 8.  $\text{וְהָיָה}$  § 268. 1. 11.  $\text{וְהָיָה}$  § 233. *a.* 13.  $\text{וְהָיָה}$  § 276. 3.  
 17.  $\text{וְהָיָה}$  marg. see Judg. 13:17.  
 18.  $\text{וְהָיָה}$ , implying a fresh particular and one of greater magnitude, 'it was *also* (or *even*) true that, etc.'  $\text{וְהָיָה}$  II. § 187. 1 for  $\text{וְהָיָה}$  § 63. 1. *a.*  
 19.  $\text{וְהָיָה}$  § 271. *b.*  
 22.  $\text{וְהָיָה}$  *in respect to a corner*, or collectively *corners*, so that they occupied every corner of these subjugated kingdoms, or that the distribution of the land was made with fixed corners and boundaries between the several tribes.  $\text{וְהָיָה}$ , comp. ver. 5. Sihon was king of Heshbon, Deut. 1:4.  
 24.  $\text{וְהָיָה}$  both—and, as in Lat. *et—et*.  
 25.  $\text{וְהָיָה}$  § 271. 1, comp. on 1 Kin. 18:3.  
 26.  $\text{וְהָיָה}$  with  $\text{בָּ}$ , Gen. 43:3. 27.  $\text{וְהָיָה}$  § 263. 4.  
 29.  $\text{וְהָיָה}$  repeats the noun § 281.  
 32.  $\text{וְהָיָה}$  § 271. *a.*  $\text{וְהָיָה}$ ; this verb may either govern the direct object or be construed with  $\text{וְהָיָה}$  § 272. 2. *a*; one construction is adopted with the pronoun, the other with the nouns in apposition with it, *happened us, v z to our kings*, etc.  
 34.  $\text{וְהָיָה}$  § 271. *b.* 35.  $\text{וְהָיָה}$  § 249. 1. *c.*  
 37.  $\text{וְהָיָה}$  prep. *in* or *because of*, see on Gen. 39:14.

## ISAIAH. CHAPTER XL.

The last twenty-seven chapters of this book form one connected prophecy, of which the foresight of the Babylonish captivity, 39 : 6, 7, was the starting-point and the historical occasion, and which was designed to remove the despondency produced by the prospect and especially the experience of this great calamity. The prophet is enabled to look out over the entire future of God's scheme of mercy, and he aims to comfort the people by shewing them that they had a grand mission to fulfil and a glorious destiny which should be accomplished notwithstanding all present and future evils.

The work of consolation is begun in this chapter by the assurance

(1) vs. 1-11, the Lord who seemed to have forsaken Jerusalem is about to return and achieve her salvation.

(2) vs. 12-26, the possibility of what appears so incredible is confirmed by an appeal to God's incomparable greatness.

(3) vs. 27-31, the despondency of the people is therefore groundless.

The theme of the whole prophecy is contained in ver. 1, 2, which not only characterize it in the general as consolatory, but even foreshadow its triple division, with the special topic of each.

1. **יִשְׁמְעוּ**, the repetition is emphatic. The persons addressed are not specifically the priests (LXX), prophets (Targ.), elders, nor certain inquirers supposed to have consulted Isaiah respecting the future fortunes of the people, but all who hear the summons. The imperative form is unessential and does not belong to the main idea to be expressed. The thing insisted upon is not so much the duty and obligation of the work of consolation as the certainty that God's people were to be consoled. It was of no consequence who should administer the comfort; that is accordingly left indefinite. The point of real interest was that there was ground for comfort and that the people would receive it. **יִשְׁמְעוּ**, not a vocative (Vulg.) but object of verb: this expression contains already the seeds of consolation, since it is a recognition of the relation as still existing between God and the people, which the latter might be tempted in their dejection to imagine had been broken off. **יֹאמַר** *saith* or *is saying* § 263. 2, for the utterance, though begun, is not completed; not *will say*, as though God would at some future time direct that comfort should be given to his people. For though it largely respects an emergency which had not yet arisen, 39 : 8, the comfort is not postponed to another time, but is given in this prophecy. And the same phrase is frequently used throughout Isaiah, and always in a present sense. **אֲמַר** *to say*, introduces the very words of a speaker, while **יֹאמַר** *to speak*, in-

volves no citation of the exact language. Marg. *Haphtarah of וְאִתְּחַתָּהּ*, i. e. corresponding to the Parashah or lesson of the law, beginning Deut. 3 : 23.

2. בְּלִבְךָ *according to*, Gen. 41 : 40, *the heart*, in a manner agreeable to the heart or feelings ; or the strict local sense of the prep. may be retained, *speak* not to the ears merely, but so as to reach down to and remain *upon the heart*. לֵב denotes the whole interior nature of man, including both the understanding, 1 Kin. 3 : 9, and the affections, Deut. 30 : 6. The meaning here is, *speak* so as to affect the feelings ; the words themselves do not determine in what way, whether joyously or the reverse, but usage confines it to the former. יְרוּשָׁלַם § 47, the city considered as the centre and capital of God's earthly kingdom, put for that kingdom itself or for the people who compose it (as Rome for the Roman empire), and hence equivalent to גְּזֵי of ver. 1. Those critics, who deny the genuineness of this prophecy and refer it to some imaginary writer at or near the close of the captivity, are compelled to understand by 'Jerusalem' the desolated city itself, or its inhabitants in exile, though it is hard to see why these should be thus singled out from the rest of the exiles as the recipients of special comfort. וְקָרָאתָ *proclaim, cry* in a loud tone, thus differing from קָרָא. The proclamation embraces the three things which now follow. מִלְחָמָה, usually masc. here fem. means both *a host* or *army*, and *military service*. In Num. 4 : 23 it is applied to the Levitical ministrations in the sanctuary as a *militia sacra*, an orderly and well appointed service by a special body organized and devoted to that particular function. It here denotes Jerusalem's period of suffering, comp. Heb. 10 : 32, conceived of as a toilsome service, and for a definite term. This is now *full*, i. e. completed. נִשְׂכָּה, some render *pardoned*, a sense which the word does not have ; Gesen. translates *is satisfied* or discharged by the infliction of the merited penalty ; others *her punishment is accepted* as sufficient, but this gives an unproved meaning to נָחַם ; the verb properly means *to be accepted*, and is technically used of the acceptance of sacrifices, whence the most probable opinion is that נָחַם is here used as חַטָּאת 'sin,' so often is for 'a sin-offering,' *an atonement, for her iniquity is accepted*.

וְנִשְׁכַּח is most naturally taken in the same sense with the two that precede it, *that*, introducing the third particular of the comfort to be proclaimed. If rendered *for*, it assigns the reason of the preceding ; she is released from further suffering, *for*, etc. מִלְחָמָה, the preterites of this verse are prophetic § 262. 4. כְּפָאֵם *double*, not in a strict numerical sense 'two things,' whether, as some old writers explained it, justification and sanctification, or the two particulars before mentioned, but in-

definitely to denote the abundance or largeness of the blessings to be received, comp. 61:7. Those who render the preceding כִּי *for*, must refer 'double' not to blessings but to punishment or sufferings, as Jer. 16:18, Rev. 18:6, not as though she had suffered twice as much as her sins had deserved, or as God had intended to inflict, but amply for the purposes of punishment; their punishment was 'double,' not so as to exceed but to be commensurate with the vastness of their sins. כִּי-כָל-חַטֹּאתֶיהָ the prep. may have its local sense *in all her sins*, in the midst of them, and by implication in spite of them; or it may denote the price, comp. Gen. 3:19, 37:28, *for all her sins*, by a gracious recompense of good for evil.

The rest of the book may be divided into three principal sections, of nine chapters each, indicated by the refrain, 48:22, 57:21, and answering in a general way to the three topics of consolation just announced. The prominent though not the exclusive subject of

(1) ch. 40-48 is the overthrow of Babylon and Israel's deliverance from exile, culminating in ch. 45. This is a pledge and a preliminary fulfilment of the declaration that 'her warfare is accomplished.'

(2) ch. 49-57, the sufferings and reward of the Messiah, culminating in ch. 53: 'her sin-offering is accepted.'

(3) ch. 58-66, the future glory of Israel, culminating in ch. 60: 'she hath received of the Lord's hand double for all her sins.'

The remainder of the first division of this chapter consists of three stanzas of three verses each:

(1) vs. 3-5. In confirmation of what has just been announced, and as the method by which it is to be effected, it is declared that God will return to his long-forsaken people.

(2) vs. 6-8. This is indubitably certain: for it does not depend on frail and feeble man, but is secured by the unfailing word of God.

(3) vs. 9-11. It is represented as actually taking place before their eyes; God is seen returning to his people.

3. כִּי, not a continuation of the command, vs. 1. 2, with הִי understood, 'let there be a voice,' but an exclamation, *a voice!* equivalent to 'hark!' or 'I hear a voice;' const. as in LXX, Eng. Ver. 'voice of one crying,' or apposition, 'a voice crying.' אֲשֶׁר alludes to אֶקְרָא, ver. 2, following the injunction to cry, this voice is heard crying. The voice itself is undefined, only the quarter is recognized from which it comes, בְּמִדְבָּר in the wilderness. This may be connected with what precedes and designate the locality where the voice is heard, or with what follows and show where the way is to be prepared. The parallelism of the last clause is urged in favour of connecting it with what follows: but the

different collocation of the words in the two clauses, together with the fact that one of its most remarkable fulfilments, as testified by all four of the evangelists, Mat. 3 : 3, Mark 1 : 3, Luke 3 : 4, John 1 : 23, was in John the Baptist, who came preaching in the wilderness of Judea, favours the other view. At the same time, while strictly belonging to what precedes, it will naturally be understood also with what follows ; the road was to be prepared where the voice was heard. מִדְּבָר is properly *a wilderness*, a waste, uncultivated region, producing a scanty herbage, fit only for pasturage ; מִדְּבָרָה is *a desert*, a sterile, arid region, totally destitute of products. Those interpreters who see no allusion in this prophecy to anything except the Babylonish exile and the restoration from it, understand by 'the wilderness' and 'the desert' the region between Babylon and Palestine, through which God here promises a safe and easy passage to his people returning from exile. But not a word is here said about the return of the people from captivity. The road is not for the people to march over, but for God himself. The figure is not even that of God marching at the head of his people, and leading them from bondage, as when he brought them out of Egypt. But it is God returning to his people who had alienated him by their sins and in consequence fallen into their present extremity. They are now exhorted to prepare the way for his return to accomplish their salvation. It has further been made a question whether 'the wilderness' is to be understood literally or figuratively, and accordingly whether it denotes the wilderness of Judea, where John preached repentance in fulfilment of this prediction, or a place of destitution, privation and trial, and represents the condition of sin and suffering in which the people were. But in point of fact these two meanings do not exclude each other. John's preaching in the wilderness, like his dress and his ascetic life, was itself symbolical of the spiritual and moral waste which Judah then presented, and which it was his mission to endeavour to reclaim. His appearance in a locality conformed to the literal terms of the prophecy was an index pointing him out as its subject, and one by whom it was fulfilled in its higher spiritual sense. A like mingling of the literal and the figurative is frequent in the prophecies, comp. Zech. 9 : 9, Ps. 22 : 18. It may be remarked, in addition, that this is a generic prophecy, and was fulfilled in the entire series of instruments and messengers from Isaiah onward, by which God wrought reformations among his people at various periods, and thus prepared the way for his more or less conspicuous return to them. In this class of predictions it is not unusual for the prophets to employ terms, which are in a general sense applicable to all the particulars included within the scope of the fulfilment, but which

are in a more special and strict sense descriptive of some one of marked prominence, comp. Gen. 3 : 15, 2 Sam. 7 : 12-16. So here, while all God's messengers to the people preached repentance in a moral and spiritual waste, John the Baptist did so in a literal wilderness likewise.

וְנִצְּנָה, cause to turn away, *clear*, prepare by the removal of obstacles, as of sin by a timely repentance. וְיָשָׁרָה § 254. 9. *a*, the way which Jehovah will use and over which he will come; this is a general term under which וְיָשָׁרָה is embraced as a particular kind of road, *highway*, or causeway raised above the ordinary surface. וְיָשָׁרָה, if the reference be to linear obliquity, *make straight*, if to superficial inequality, *make level*; the next verse shows that the latter idea is here prominent.

4. An amplification of the preceding idea. The meaning is of course not that the valleys shall be converted into mountains and *vice versâ*, but that the one shall be raised and the other depressed, so as to form a smooth and level course. וְנִצְּנָה, declarative, *shall be raised*, or perhaps mandatory, as this is included among the senses of the future, and might here be suggested by the preceding command, *let it be raised*. גֵּיא, also גֵּיאַ and גֵּיא, a steep narrow *valley*, comp. on 1 Sam. 17 : 3, while בְּקִעָה means *a valley* that is broad and open, or even one that is expanded to a plain. הֶעֱקֵב, according to the Eng. Ver. which here follows the LXX, *crooked*, in contrast with מִישׁוֹר, *straightness*: but as the latter, comp. וְיָשָׁרָה, ver. 3, may refer to superficial equality, *evenness*, the former may denote *an eminence*, or as an adj. *uneven*, broken into numerous hillocks. וְהֶעֱקֵב, *difficult passes*, narrow gorges should be opened out to wide valleys or plains, or according to Dr. Alexander, *ridges*.

5. וְנִצְּנָה *and* as a result of the preceding preparations *shall be revealed*. This is to be preferred to the indirect subjunctive rendering *that the glory of the Lord may be revealed*. The former is more forcible, as it certainly assures of this result, which the latter only does by implication. \* וְהִכָּרִיתָ, applied to any manifestation of Jehovah's presence or display of his perfections: used also of that symbolical brightness which often accompanied God's revelation of himself, as at the dedication of the temple, 1 Kin. 8 : 11. When the way was prepared for him by the penitence of his people, God himself would come and display his glorious perfections in the salvation of his people. This was true of their deliverance from exile, and other tokens of his presence, but especially of his personal coming in the flesh, of which the apostle John says, in language borrowed perhaps from this passage, 1 : 14, we beheld his glory, the glory as of the only begotten of the Father. כָּל-הַכֶּלֶם *all*

\* A common abbreviation for הִכָּרִיתָ.

*flesh*, in its widest sense, Gen. 7:21, all living animals; here, as often elsewhere, all mankind. The glory displayed by the coming of God to his people should be so conspicuous that all mankind (not the chosen people only) should behold it. This was more conspicuously true of Christ's advent than of the deliverance from Babylon. יחדו *together*, may qualify the verb and denote identity of time, shall see it *immediately* on its being displayed, or qualify the noun, *all flesh together*. כי might be the object of יראה *shall see that*, etc.: but it is better to make 'see' govern an object understood, 'the glory of God,' and translate כי *for*; this is its meaning wherever else the phrase occurs. It then confirms what precedes, *the mouth of Jehovah*, not man, *hath spoken it*.

6. It has just been announced on the authority of God that his glory would be revealed in the salvation of his people. The next stanza, vs. 6-8, declares how reliable and unfailing that word is. קול אומר, as in ver. 3, an exclamation, either const. *voice of one saying* or, app. *a voice saying*. Some make the voice that of God, and the person addressed the prophet, a view of the case which has led in a few MSS. to pointing the next verb אמר, and to the rendering in the LXX *εἶπα*, and in the Vulgate *dixi*. But there is no necessity of defining who the speaker is. אומר, a second voice, the person addressed by the first speaker here replies. Junius and Tremellius (quoted by Dr. Alexander) assume but a single voice and make קול the subject, 'a voice says cry, and says or tells me what I shall cry.' קול-הבשר, as in the previous verse used of mankind: perhaps that may account for the use of the article, *all the flesh* just spoken of: this is not necessary, however, as the article may be used in its generic sense § 245. 5. חסד *grass*, a comparison frequent in the Scriptures, the point of resemblance, as is plain from parallel passages and from this connexion, being that of evanescent frailty. The respect in which human frailty is here asserted will depend upon the meaning given to חסד. Its primary signification is that of *kindness* or *benevolent regard*. It is used (1) of God's favour to men, (2) of men's love to God, or piety, (3) of men's benignity or kindness to one another. On the assumption that the precise thing here asserted is the vanity of human greatness and power, some interpreters assume that the word must have the sense of *beauty*; comp. חן, and the English *grace*, which mean both favour and beauty. So Eng. Ver. *goodliness*, LXX *δόξα*, retained 1 Pet. 1:24. The adoption of this rendering by the apostle does not prove its accuracy as a verbal translation, but only that the sentiment expressed is true, and that it was sufficiently accurate for the purpose which he had in view in quoting it. But as the word occurs nowhere else in this sense, and as its meanings in other places yield a good sense here, there



is no need of departing from them. It may mean *favour* shewn to men—human favour is precarious and feeble; we cannot build much therefore on human promises, but this is the word of God. Or love to God, *piety*: it is used in this sense by Hosea 6 : 4, “your goodness is as a morning cloud.” The meaning then is, human goodness is too feeble and frail to merit such an interposition as is here predicted. But the prediction is not based on any expectation of human merit, it rests solely on the gracious word of God. : חַשְׁתָּהּ פְּרִי *flower of the field*, i. e. ‘wild flower,’ as ‘beast of the field’ denotes *wild beast*. It is not probable that any stress is to be laid here upon the distinction between wild and cultivated flowers, the former being less cared for, and especially liable to be trodden upon or cut down. The individualizing is due to the vividness of poetic conception, or it may have been suggested by association with the grass previously mentioned. The preceding clause contains a metaphor, here a particle of comparison is introduced. Those who insist on a literal understanding of our Lord’s words ‘this is my body,’ should here believe, on the basis of this passage, that *all flesh* is, not by a figure but in its actual substance, *grass*.

7. The comparison suggested before is here developed, and the point of comparison stated. Man resembles grass because it dries up, and a flower since it fades or wilts. חַשְׁתָּהּ § 262. 3. נֶבֶל § 35. 1, § 42. *a*, editions vary in giving Merka or Methegh to the ultimate syllable. כִּי *for*; some render *when*, a sense which the particle sometimes has, but it is best to adhere to the ordinary meaning when practicable. רִיחַ *Spirit*, since God’s infinite Spirit conducts and presides over all operations of nature, great or minute; or, *the breath of Jehovah has blown upon it*; or, which amounts to the same thing though it is less poetical, *the wind of Jehovah*, i. e. sent by him, see on Gen. 1 : 2. כֵּן, not a particle of inference, *therefore*, but of asseveration, *yea*, or *surely*. הָעָם. Some suppose without reason that the Chaldeans are meant; yes, this powerful oppressing people is grass which his breath can wither. This word, when standing absolutely, often means *the people* by way of eminence, i. e. God’s chosen people, Israel, as on the other hand עַמִּי stands for heathen nations; some so understand it here, yes, even Israel is grass, their goodness fleeting and void of all merit. But there is no need of restricting it in either of these ways; it is better to take it, as in 42 : 5, for *people* generally, *mankind*, equivalent to “all flesh,” vs. 5. 6. Subject with article, predicate without, as commonly in Greek, though not a universal rule.

8. An emphatic repetition for the sake of making plainer the contrast to be presented. וְיִבְרַךְ *and*, where we must employ the adversative

but § 287. 1. *Word* in its wide sense, not limited to *promise* or *prophecy*, much less to the specific utterance which precedes, though that is of course included: nor to the *gospel* to which it is applied by Peter. עֲמִידָה stand, i. e. *be valid, firm*, opposed to fail of accomplishment. According to the meaning of וְהָיָה, the sense will be, (1) No lack of goodness on the part of man can prevent God's word of grace from taking effect. (2) The feebleness and frailty of man is no argument against the completion of so glorious a salvation, since God's word assures it. Or (3) the fleeting favour of man only heightens by contrast the endless favour of God and the certainty of his word.

The omission from עָמִידָה ver. 7, to עָמִידָה ver. 8, in the LXX, shows how various readings may arise from the proximity of clauses or paragraphs of like ending.

9. In the confidence of faith God is actually seen coming to Zion, and the capital city is directed to announce the fact to the rest of the land. הֶרֶב-הָרִים, ascend a high mountain, that the voice may be heard more widely: some suppose an allusion to the mountains on which Jerusalem was built and by which it was surrounded. הִנֵּנִי-לְךָ, pleonastic use of the pronoun, *for thee, for thyself*. הַמְבַשֵּׁרִים announcing glad tidings, LXX εὐαγγελιζόμενος; it thus differs from מַלְאָךְ which simply denotes a messenger, irrespective of the character of his message. It may govern the following word, "bearing glad tidings to Zion;" then fem. because it was the custom for women to celebrate victories with songs and dances, or as a term of office, comp. מְבַשֵּׁרִים § 198, or as a collective = מְבַשֵּׁרִים. It is simpler, however, to regard it as in apposition with Zion; Zion herself is to announce the glad message to inferior cities. בְּהִלָּה, announce it *in a loud tone*, without faltering or hesitation, for it is certainly true. הִנֵּנִי-לְךָ, not *thyself*, but *thy voice*. הִנֵּנִי-לְךָ, have no fear to make the announcement, as though there were danger of being disappointed in the issue. הִנֵּה behold him or *here he is*, either visibly coming or actually arrived, already in the midst of Jerusalem.

10. הִנֵּנִי-לְךָ § 47, the combination of divine names adds to the impressiveness. בְּחִזְקָה, not *in strength*, for חִזְקָה is not an abstract, nor *against a strong one*, nor *with a strong one*, in conjunction with the Messiah as his agent and coadjutor, but *in the capacity or character of a strong one*. אֵלָיו, not *over him*, as the object of מַשָּׁל which is commonly followed by אֵלָיו, but *for him*; he shall come as a sovereign. שְׂכָרָו *his reward*, that which he bestows, or possibly that which he receives, has merited or acquired, viz. his people, whom he saves, or the salvation which he bestows. אִתּוֹ *with him*, i. e. in his possession. עָמְלוֹ *work*, hence the *wages* which are its equivalent.

11. בָּרֶעָה. God is often compared to a shepherd from the days of the patriarchs, Gen. 49 : 24, and David, Ps. 23 : 1 ; the figure is adopted by our Lord in the parable of the good shepherd, John 10. The possible constructions are *as a shepherd who feeds his flock*, *as a shepherd his flock*, *he, Jehovah, will feed*, *as a shepherd he will feed his flock*. רִעָה, not only *feed*, but the whole work of a shepherd. בָּרֶעָה, will gather *with his arm*, i. e. take up in his arms. עָלָה § 153. 1, not *pregnant*, but *giving suck*. : יָנָה; *lead* ; others render *sustain*.

Vs. 12-26. God's incomparable greatness is presented as a ground for trusting him to accomplish what in itself might seem incredible.

12. מִי־יָדָה. The true answer to this question is not simply 'no one,' as though it were designed to exalt the vastness of the material creation, which man could never compass with his puny measures. It is rather implied that this which no one has done or can do, God has done. He has determined with the utmost nicety the measure and weight of all the constituents and parts of the world, Job 28 : 25 ; he has balanced its masses and forces with a precision, which the investigations of science serve but to disclose more and more : so that the main idea is not the vastness of the universe, nor merely the harmony of its parts, but the infinite superiority of him by whom these vast masses were apportioned with the utmost ease and nicety. He measures and regulates without difficulty material nature, though in itself so vast as to be incomprehensible by us. And hence the measures spoken of in the verse are ordinary and diminutive ones : if the intention had been to enhance the magnitude of the world, measures of large capacity would have been employed, but God can measure the universe by the inch and the ounce. חֲסִי, elsewhere *handful*, here the *hollow of his hand*, distinguished from קַב the *palm* and יָד the *hand*. מַיִם indef., *water* as an element in the constitution of the world. Some have sought to explain the order in which the parts of the universe are mentioned from Gen. 1, water, then heaven or the firmament, then the earth. מִי־חֲסִי § 50. 1, to straighten, as the beam of a balance in weighing, thence extended to measurements of length as well as weight. כֹּל not כֹּל־כֹּל *köl*, *all*, as LXX, but pret. of כָּל § 215. 1. c. שְׁלִישִׁי *a third* part, probably of an ephah, comp. the English measures *quart*, *tierce*. עֲדָה not merely *superficial dust*, but the mass of the earth itself. Note the climax : *measure the earth*, or if not this, *weigh mountains* (indefinite), or even *hills*. מִשְׁכָּל *a balance*, probably an instrument like a steelyard, and so distinguished from : מִשְׁכָּלִים, whose dual form implies the double dish or scales.

13. A fresh climax ; none can measure God's works, still less can any measure their maker, fathom his spirit, and understand his plans,

or what is yet more incredible, outdo him in wisdom and suggest plans to him. This unbelief would do, fancying that he has overlooked, ver. 27, what he should have attended to. הָנִיךְ, not *directed*, but as in the preceding verse *measured*. אִישׁ עֲצָתוֹ *his man of counsel*, or counsellor, so Ps. 119 : 24. This is better than to govern יָדָהּ by the verb, *who, a man, will cause him to know his counsel*. The combination of the preterite and the future in the verse embraces all time § 263. 5. *a*; who has done this or who will do it?

14. Expands the last clause of the preceding verse. וַיְנַבֵּהוּ, not *that he might instruct him*, expressing the design of the consultation, but *and he instructed him*, its actual result. The subject of the preceding verb is the object of this. בְּאַרְצָהּ prep. has its local sense, taught, i. e. guided *in the path*. בְּיָסָדֵי מִשְׁפָּט *rectitude*, not merely in a moral sense, but the right way to accomplish a desired end, or *judgment*, the proper course for him as the universal judge, the ruler and arbiter of all things. הַבְּנוֹתָ, signification heightened by the plural form § 201. 1. *c*. The future and the preterite employed in different clauses of the verse.

15. To the exhibition of God's infinite superiority to any individual creature now follows his infinite superiority to whole nations, vs. 15-17, and even to all nations combined. הֵן *lo!* It is impossible for God to be beholden to individuals, for *see!* whole *nations are reckoned as a drop*. בַּיָּם occurs nowhere else, but without doubt means *drop*. וַיִּמְקֶה, to have compared nations to a bucket of water would have implied their insignificance, but it is rather to a *drop from a bucket* which, when taken out, leaves no appreciable difference in the mass left behind, its abstraction is not noticeable; the contrast thus suggested giving a stronger impression of littleness than simply to have said a drop of water. It does not mean a *drop hanging from a bucket*. וַיִּשְׁתַּחֲוֶה, primarily a *cloud*, which might be intended here as an imponderable body; but it is better to take it in its derived sense 'cloud of dust,' then *dust*, the fine particles left on scales after weighing substances, which have no appreciable effect in disturbing its balance. LXX ῥοπή ζυγοῦ and Vulg. *momentum stateræ*, the turning of the scales, that small quantity which is sufficient to decide the balance. But the figure denotes rather that which is wholly inappreciable. The English Version needlessly supplies the substantive verb in the first clause, 'nations are as a drop, etc. ;' הָיָם is properly the subject of וַיִּשְׁתַּחֲוֶה § 262. 3. אֲרָצֵם from אֶרֶץ, habitable lands as opposed to water, especially of islands, maritime regions, and territories beyond the sea which are distant and little known. (1) *Islands are reckoned as an atom which he, any one, or it, the wind, taketh up* לָיָם from לָקַח. (2) *which is cast away*, לָיָם Ni. of

טז. (3) *He will*, if he chooses, i. e. *he can take up islands like an atom*.

16. *As for Lebanon there is no sufficiency for burning* : יי § 215. 1. d, followed by that for which anything is not sufficient. The meaning is not that the vastest sacrifice would be an inadequate expiation for human sin ; nor is it an assertion of the inefficiency of the Old Testament ritual offerings ; but such is God's infinite superiority that the grandest offerings on the most magnificent scale are unworthy of his acceptance. This is stated not as an abstract proposition, but is exhibited in a striking example. ייִֿיִֿיִֿיִ, the lofty double range separating Palestine from Syria, the highest mountains with which Israel was familiar, from יִיִֿיִ *white*, so called by reason of the snow resting upon its peaks, or the whitish colour of its limestone rock. יִיִֿיִֿיִ collective.

17. A still stronger assertion of the truth in ver. 15, not merely *nations* but *all the nations* combined are not a *drop* which, however insignificant, still has existence and a certain magnitude, but יִיִֿיִ *as nothing* : the prep. qualifies the expression, they are not absolutely non-existent, but *as if* they were nothing. יִיִֿיִ *before him*, not merely in his judgment or esteem, but confronting him or compared with him. יִיִֿיִ *end*, cessation of being, annihilation, while יִיִֿיִ is absolute negation of being, *nonexistence* : the former is here strengthened by יִיִֿיִ *emptiness*. The prep. is comparative, *less than nothing*, lit. *more of nothing than nothing* itself. Others make it partitive, *of nothing*, or indicative of the material or source, consisting *of nothing*. יִיִֿיִ belongs to both clauses. יִיִֿיִ, not *by him*, but *in respect to him*, or compared with him.

18. Sums up the preceding argument. יִיִֿיִ *and now*, these things being so, *to whom*, etc. יִיִֿיִ poetic form § 172. 1. יִיִ, the mighty *God*, derived from יִיִ *to be strong*. יִיִֿיִ, what similar thing *will ye compare* to him, or what similitude *will ye institute* in respect to him.

19. The question of ver. 18 suggests the likenesses which men in their folly have dared to make as representations of the infinite God. The puerile absurdity of idolatry is brought out by dwelling on the details of the process of *making a god*, its materials being selected and put together by human toil. יִיִֿיִ may be the direct object of יִיִֿיִ, or the answer to the previous question with the relative supplied, *the image* which a workman has wrought ! this would better account for the article and for the order of the words. It properly denotes *a graven image* ; some suppose that it here describes the wooden interior over which the metallic surface is cast. But the metallic plating follows : it must therefore be used in a wide sense for *idol*, irrespective of the mode of its

formation. *הִזָּק* to pour out in the process of casting. *בַּזָּהָב*, with the gold, that allotted for the purpose. *וַיִּרְתֵּץ*, to beat into thin plates, then to cover with such plates. *רִתְּצִית*, silver chains, for ornament, or support. (1) *הִזָּק*, noun as before and repeat verb of preceding clause, a goldsmith is beating out or preparing silver chains. (2) *הִזָּק*, participle, melting or casting chains, or, as chains are not made by casting, soldering the chains, melting them so as to make them adhere to the image. The change of tenses represents the image as in process of manufacture; part is completed, part is yet to be performed § 263. 5. a.

20. *הַמִּזְבֵּחַ* one poor as to oblation, who cannot afford to offer gold and silver to his god, must make his idol of something less precious. Or impoverished by oblation, but still persisting in his poor way in what has already beggared him. Or *הַמִּזְבֵּחַ* may be in apposition with *עֵץ*, chooses as an oblation a tree, etc. *עֵץ* not wood but tree, he selects it while growing in the forest. *וַיִּרְתֵּץ*, as the god cannot preserve itself from rotting, he must be particular as to the quality of the wood. *הַמִּזְבֵּחַ* skilful in his business or profession. *לִפְנֵי*, for himself; others for it, i. e. the idol. *וַיִּבְנֵהוּ* to prepare, make, or to erect, set up, so firmly that it cannot move.

21. This description is broken off abruptly by an indignant question and a renewed description of God's infinite superiority, vs. 21-24. *הֲיָדָעַתָּה* will ye not know? Is this ignorance and stupidity to continue? are you never going to know? *וַיִּבְנֵהוּ*, some distinguish this from the following clause and suppose an allusion here to the revelation of God in his word as there in his works. *מִרֵּאשִׁית*, not vaguely of old, but from the beginning, which has been variously explained of the origin of their lives, the origin of Israel as a nation, and the beginning of the world. The last is the most natural and agrees best with the parallel expression which follows. *מִסְדָּדָהּ* foundations, not an actual material basis on which the world was imagined to be built, but concrete for abstract, the founding or original construction of the earth, which is here compared to an edifice. It is the object of the verb *וַיִּבְנֵהוּ*.

22. *הַיֹּשֵׁב* may be connected with the preceding and governed by *וַיִּבְנֵהוּ* or with what follows, in apposition with the suffix in *וַיִּבְנֵהוּ*, ver. 23, which is however too remote; or the substantive verb may be supplied, as in Eng. Ver. 'It is he that sitteth.' Perhaps it may best be regarded as an abrupt and unconnected exclamation. The presence of the article shows that it is to be understood substantively, and is not a substitute for a finite tense, 'he sitteth.' It may mean dwell, or better, sit as a monarch, enthroned. *הַיֹּשֵׁב* occurs in two other passages, Prov. 8:27, Job 22:14, in which it denotes the hemispherical arch of the

heavens. The 'circle of the earth' is by some supposed to denote the arch which appears to rest upon the earth, and by others the earth itself, *orbis terrarum*.  $\text{לְעַלְיוֹתָא}$  will in the one case mean *upon* and in the other *over*.  $\text{הַיֹּשֵׁב־עָלֶיהָ}$  stands with designed allusion to  $\text{הַיֹּשֵׁב־עַל־הָאֲרָצָה}$ , he who sits or dwells above the earth being contrasted with those who dwell in or inhabit it.  $\text{כַּחַשְׁמַיִם}$  as *locusts*, comp. Num. 13 : 33, puny, insignificant; the prep. probably has the article, as is usual in comparisons § 245. 5. *d*, though the pointing does not determine.  $\text{לְבָבָהּ}$  thin fine material (comp.  $\text{קַנָּה}$ , ver. 15) variously explained as a *veil*, *awning* or *curtain*.  $\text{הַיּוֹשֵׁב־עָלֶיהָ}$ , this part, as the preceding denotes present time, or rather expresses the agent irrespective of time § 266, 'the spreader out' who has done, does, and shall continue to do it. The continuous agency of God in preserving and upholding the universe is implied. The expression shows that the Hebrews did not conceive the vault of heaven as a solid sphere, see on Gen. 1 : 6. It is compared to the thinnest possible material; and even this is not a physical but poetical description.  $\text{בְּחִנּוּתָא}$ , a construction begun with a participle or infinitive often passes over into a preterite or future, since these are the fundamental tenses and embrace all the divisions of time § 282. c.  $\text{לְעַלְיוֹתָא}$ , not connected with the preceding verb, *spreads them out to dwell in* whether for himself, for celestial beings, or for men who dwell under this spacious roof; but with  $\text{לְאֹהֶל}$  *tent for dwelling in*.

23.  $\text{וְהָיָה־כִּי־יִשְׁפָּט־יְהוָה־בְּעַמּוּקֵי־יָם}$ . Nations had been described as nothing, so were their rulers.  $\text{וְהָיָה־כִּי־יִשְׁפָּט־יְהוָה־בְּעַמּוּקֵי־יָם}$ , not the territory over which he places them, *gives them to rule over nothing*, but the condition to which they are themselves reduced.  $\text{וְהָיָה־כִּי־יִשְׁפָּט־יְהוָה־בְּעַמּוּקֵי־יָם}$  poetic equiv. of  $\text{וְהָיָה־כִּי־יִשְׁפָּט־יְהוָה־בְּעַמּוּקֵי־יָם}$ , denoting their official function as this their weight and influence, properly *judge*, but as this was one of the functions of sovereignty, used in the wider sense of *rulers*.  $\text{וְהָיָה־כִּי־יִשְׁפָּט־יְהוָה־בְּעַמּוּקֵי־יָם}$ , change of construction from participle to preterite.

24.  $\text{וְהָיָה־כִּי־יִשְׁפָּט־יְהוָה־בְּעַמּוּקֵי־יָם}$  *also not*. The first clause of this verse may be regarded as a sequel of the preceding, or as introductory to what follows. If the former, the annihilation is so complete that it appears as though *they had not even been planted*. No vestige remains to show that this had ever been the case; others understand it to mean that they have not been replanted, nor even a seed remaining been sown. If the latter, 'they were not even planted, and he blew upon them,' he can destroy them at any antecedent stage of their power as well as when they have arrived at the height of it.  $\text{וְהָיָה־כִּי־יִשְׁפָּט־יְהוָה־בְּעַמּוּקֵי־יָם}$ , ease and completeness of their destruction, with the additional idea of worthlessness. If the figure were to be pressed, earthly rulers are as chaff which serves an important purpose during the maturing of the grain, but when the end for which they were brought into existence is answered, they are blown away as worth-

less chaff. The oriental method of winnowing was by casting the grain and chaff together up to the wind, that the former might be separated and the latter blown away. **וַיִּזְחַזְחֵם**, not ordinary wind, but violent storm, *whirlwind*. : **וַיִּזְחַזְחֵם**, change of tense; the process is begun but not ended. They have withered and shall be blown away. The verb means either *to take up* or *to carry away*.

25. Substantial repetition of the question of ver. 18, but God is here the speaker. **וַיִּזְחַזְחֵם**, no need of the subjunctive rendering, *that I may be equal*. **יְיָ** saith, though some insist on future sense, God will continue by his word and works to say, see on 40:1. : **וַיִּזְחַזְחֵם**, no article, as it assumes somewhat the character of a proper name. The primary idea is that of separation. As applied to things, e. g. the temple, its vessels, etc., it denotes separation from those of ordinary character and uses, setting apart, consecration. As applied to persons, it implies separation in a moral sense likewise, spiritual purity. Used of God, it denotes his separation from his creatures both in exaltation, which is chiefly dwelt upon in the context, and in his moral purity and excellence.

26. An appeal to the stars, and what they declare of the greatness of him who made and controls them, still further to exhibit God's infinite superiority. He who brings forth his heavenly host, calls all by name, and loses none, will not overlook the concerns of his people. **וַיִּזְחַזְחֵם**, absolutely, *see*, viz. the heavens, not joined to what follows, *see who hath created*, etc. **וַיִּזְחַזְחֵם**, evidently referring to stars, though they have not been expressly mentioned. **וַיִּזְחַזְחֵם**, not the answer to the preceding question, but a continuation of it, 'Who is the one bringing out, etc.' As **וַיִּזְחַזְחֵם** is used of the rising of the sun and stars, some render *causing them to rise*. But it is rather a military figure, *leading forth an army*. **וַיִּזְחַזְחֵם** (1) *by number*, denoting orderly arrangement. (2) *in full number*, completely; or (3) *in great number*, numerous. **וַיִּזְחַזְחֵם**, see on Gen. 2:1. **וַיִּזְחַזְחֵם** may be used as an indef. pron. in relation to things, but is here perhaps suggested by the figure of a host, 'not a man is missing.' Marg. see on Judg. 13:25, 1 Kin. 18:39.

27. The third and last division of the chapter begins here, shewing the unreasonableness of Israel's dejection and distrust. **וַיִּזְחַזְחֵם**. The demand for a reason implies that there was none. **וַיִּזְחַזְחֵם**, not merely *dost thou say*, but *wilt thou say*, *why continue to say* or *persist in saying*. **וַיִּזְחַזְחֵם**. The original name of the patriarch, never used of his descendants except in poetry. **וַיִּזְחַזְחֵם** is distinguished from **וַיִּזְחַזְחֵם** Hebrew as the theocratic or sacred from the secular or gentile name. At the time of the schism the ten tribes composing the mass of the people usurped the name



of *Israel* for themselves, leaving the other kingdom to be called *Judah*, from the dominant tribe. "Israel" is here used in its sacred or theocratic sense, as describing the chosen people, and that although the kingdom of Judah is alone referred to. The ten tribes were apostate, and had been virtually excised by their overthrow and captivity. Judah was the true Israel in whom the continuity was preserved in spite of the rejection of the unbelieving mass. נִסְתָּרָה נִסְתָּרָה *hidden, out of sight*, whether unknown and forgotten or unattended to. דֶּרֶךְ *way*, sometimes figuratively denoting *course of conduct*, but here *condition*. מִנְּפִלְתִּי *my cause*, in its forensic sense, or *my right*. יִשָּׁלַח *shall pass away*, either my cause shall be neglected, the controversy with my enemies not coming up before God for trial, or being dismissed unsettled; or my right shall pass away, my rightful claim to protection against the injustice of my foes shall fail to be secured. Marg. Haphtarah of נִסְתָּרָה, Gen. 12 : 1.

28. The unreasonableness of this distrust is apparent from what they knew or ought to know. The infinite greatness of God is urged by sceptics as an argument against the salvation of the gospel. He who created and watches over the vast universe would not bestow such extraordinary attention on this speck of earth as the gospel supposes. But the objection is guilty of the very depreciation of God which it deprecates. If this earth is as nothing, is the rest of the universe any greater in comparison with him? To the prophet God's infinite greatness is an invincible ground of trust; no vastness of cares can so distract him that he shall be unable to do all that is needful for the feeblest and the least. אֵלֹהִים § 283. 2. *Hast thou not known, or hast thou not at least heard?* אֵלֹהִים, in apposition with the following divine names which are here emphatically accumulated; others make הוֹי the subject and אֵלֹהִים predicate, *Jehovah is the God of eternity* § 254. 6. קְצוֹת *extremities*, including all that is between them, the entire earth from one extremity to another. חֲלָה *faintness*, primarily arising from running, עָלָה *weariness* from toil; they are here combined as equivalents to intensify the idea; fut. because this never will occur, involving of course a denial that it ever has occurred or is possible. הֵן, the words might mean 'there is no searching to his understanding,' his knowledge is intuitive, not discursive, is not gained by investigation. Their meaning here is, it is impossible for man to investigate the divine understanding, it is limitless. As he cannot desert Israel for lack of power or through exhaustion, neither can he from want of knowledge whether of their wants or of the methods of supplying them.

29. He is not only the possessor of strength but the source of it. He not only never wearies himself but recuperates those who do. נִהַר

§ 259. 2. יִזְעַק אֲנִי, not only to the *weary* but to the *powerless*. : נִרְצָה, he not only *gives* but *multiplies*, gives abundantly. Who among the powerless shall be thus succoured, is explained in what follows.

30. Human strength, even the most vigorous and active, is inadequate. What has been denied of God is here affirmed of the stoutest men and those in the prime of life. וְבַחֲרֵי, the pret. בָּחַר has plur. בַּחֲרִים, but in the special sense of choice young men, selected for their fitness for military duty, it has for distinction בַּחֲרִים § 210. *a.* לְפָנָי § 282. *a.*

31. קָנִי § 254. 9. *b.* wait for, expect him with faith and patience, which is also the sense of 'wait upon' in the Eng. Ver., though this phrase in modern English rather suggests the idea of personal attendance. This verb may be construed with the direct object or with לְ and לְ. נִחְלִיפוּ exchange, especially for the better, improve, renew. נִשְׁבְּרוּ, not shall go up into feathers, i. e. put forth feathers, comp. Ps. 103: 5, nor mount up with wings, but shall raise the pinion. נָקַד and נָקַד, again as in ver. 28: they who trust in God shall no more faint than God himself.

## CHAPTER XLI.

In the preceding chapter the incomparable greatness of Jehovah had been asserted as a ground for Israel's trust in the salvation he had promised. Here the questions of 40: 18. 25. are as it were resumed, and his supremacy demonstrated against all opposers. This is presented under the figure of a majestic trial, to which Jehovah, as the one party, summons all the nations and the gods whose claims they put forth or defend, challenging them to exhibit proofs of deity compared with his. The chapter consists of two unequal parts, viz.:

1. vs. 1–24, the trial in detail, with its result;

2. vs. 25–29, a brief recapitulation.

The process of the trial is subdivided into:

(1) The setting forth of the evidences of Jehovah's power and foreknowledge, as these would be conspicuously displayed in what he was about to achieve:

*a.* The raising up of Cyrus, vs. 2–7.

*b.* Making Israel victorious over all foes, vs. 8–20.

(2) The futility of all other claims to divinity. The claimants can neither foretell anything nor bring anything to pass, vs. 21–24.

1. The summons of the nations and their gods to trial, to vindicate their claim to divinity in comparison with Jehovah. הִשָּׁקֵטוּ § 272. 3, be silent unto me, i. e. be silent and turn to me. Some understand

this of conversion, cease your raging hostility and turn quietly and submissively to me, and thus you shall gain the new strength promised, 40 : 31. Others, be reduced to silence, as the result of the trial which follows, this being already anticipated at the outset. It would then be a summons to be silenced by entering into trial with God, and finding themselves unable to make out their claims. It is better to regard it as a call to attention ; listen silently to me, and then with your utmost vigour maintain your cause. God is the speaker throughout this chapter. אֲנִי, see on 40 : 15. The summons to the most distant nations implies that those nearer at hand are likewise challenged. וְהָיָה לְיִשְׂרָאֵל, allusion to 40 : 31, where this is asserted of those waiting for Jehovah. Let the nations, who will not wait on him, renew it for themselves, summon all their strength, and, if possible, redouble it. Change of person § 279. The future has an imperative sense, as is shown by the preceding imperative and the cohortative at the end of the verse. אֲנִי approach not one another but God, and this not as worshippers but as adversaries. אֲנִי, after the preliminary silence during the presentation of God's claims to divinity, they may set forth their own or those of the idols which they worship. אֲנִי together, God and his adversaries. אֲנִי (1) judgment or trial, (2) judgment seat, place of trial.

2. The first proof of God's power and foreknowledge adduced is the annunciation of his purpose to raise up Cyrus, whose appearance and correspondence with what is here predicted of him would give evidence both that God controlled human history, and that he foreknew whatever comes to pass. Cyrus is described as, in prophetic vision, already raised up (אֲנִי) and pursuing his career of conquest (other verbs future). That אֲנִי is a prophetic preterite § 262. 4, and Cyrus, though ideally present, belongs to the distant future, is apparent from the fact that the announcement of his coming proves God's divinity against the idols. God foretold the coming of Cyrus and brought it to pass, while the idols could do nothing of the kind. He is here spoken of in general terms, simply as a great conqueror from the East, or, as this is supplemented by ver. 25, from the North and East, i. e. Persia, which lay in this direction from Palestine. In the progress of the prophecy he is more fully described, and his very name announced. אֲנִי. Some suppose Abraham, and others Christ, to be referred to, and make אֲנִי the object of אֲנִי, and abstract for concrete = אֲנִי *righteous man*, so Eng. Ver. But the object of אֲנִי is not expressed, and the relative is to be supplied § 285. 3, *raised up him whom not victory meets at every step*, which gives to אֲנִי an unauthorized sense, but *righteousness calls to its foot* as its servant and follower. He is raised up as an instrument of God's righteousness.

יְהוָה, the subject is אֱלֹהֵי, not *God*, nor *he*, the conqueror, drives nations before himself; nor אֱלֹהֵי. אֲשֶׁר יִפְּצֶנּוּ (1) *will make his*, the conqueror's, *swords* (collective) *as dust*, i. e. numerous, and *his bows fleet as chaff*; but this figure is more appropriate to the subdued than the subjugator. (2) *suf. collect. referring to kings, make their sword as dust.* (3) אֲשֶׁר יִפְּצֶנּוּ may best be regarded as an absolute expression of the manner or instrument § 274. 2. c, *make nations and kings as dust by his sword*, i. e. that of Cyrus.

3. אֲשֶׁר יִפְּצֶנּוּ § 274. 2. c. אֲדָמָה (1) *a way that he had not gone with his feet*, or previously passed over: this violates the tense of the verb. (2) *a way that with his feet he shall not come*, he shall not be compelled to retrace his steps. (3) *the way at his feet*, i. e. after him one shall not come, no one shall pursue him. (4) *a way he shall not go with his feet*, such shall be his speed that he shall rather fly than walk. The last is the best rendering.

4. The question of ver. 2, 3 is resumed. אֲדָמָה (1) an answer to the question *he calling the generations from the beginning* has done it, he who is the universal controller of providence and history has controlled it in this instance. (2) continues the question and agrees with אֱלֹהֵי: this is favoured by the absence of the article. *Calling* may mean calling into existence, or proclaiming, heralding, announcing beforehand. Who has exhibited this evidence of power and foreknowledge by raising up Cyrus? The answer is—*I the Lord; first and with the last*—before all and not survived by any. אֲנִי (1) I am *the same*, unchangeable; this gives a supposititious sense to the pronoun; (2) I am *he*, the one in question who has done this; (3) I *am* first and with the last § 258. 2.

Vs. 5-7 express the terror of the nations, their endeavours to nerve each other, and to put their gods in the best condition to render effectual help. The sarcasm lies in the fact that idols needing the services of ordinary workmen should be looked to in opposition to the infinite God. The immediate occasion of their terror may be Cyrus, whom God has raised up for the judgment of the nations, or this evidence of divine power and foreknowledge accomplishes their discomfiture in the grand trial which is represented as proceeding, and fills them with dismay. Yet instead of abandoning the contest and renouncing their follies for God's service, they but confirm one another in error and fly more frantically to their senseless idols, that these may establish by counter proofs their equality or superiority.

5. וְהָיָה, *they drew near* to one another for mutual consultation and assistance, or to God, taking up the challenge or summons of ver. 1, and engaging in the unequal trial.

6. **וְיִצְּקוּ**, they seek to relieve one another's fears by mutual exhortation to courage and persistence; fut. because descriptive of what is passing. The prophet places himself in the midst of the action; a part is performed and a part to come § 263. 5. a.

7. All who have had to do with making the idol encourage one another, each striving to remove the fears of the rest, and pronouncing his part of the work upon the idol good, or repairing what is yet weak or lacking, so that there may be no failure in this contest from its imperfect manufacture. **טֹב הָיְתָה הַסֻּדְרָה**, *respecting the soldering, it is good*, see on Gen. 1 : 28, not *it is good* i. e. ready for soldering.

8. The second proof of the divine omnipotence and foreknowledge is Israel's deliverance from all his foes, and their utter discomfiture and destruction, notwithstanding the weakness of the former and the power of the latter. This, when effected, as it certainly would be, would afford a grand proof of the divinity of Jehovah. As this is addressed to Israel's despondency, it is largely dwelt upon, and presented first in literal terms, vs. 8-13, then under two distinct figures, a worm threshing the mountains, vs. 14-16, and a supernatural flow of waters for those perishing with thirst, vs. 17-20. Israel is addressed and characterized, vs. 8. 9, his relation to God stated as a ground of confidence in what follows. God could not and would not desert to his foes, those for whom he had done so much, and whom he had destined to so great an end. **אַתָּה יִשְׂרָאֵל**, the substantive verb is not to be supplied, *Thou art Israel*, or *thou Israel art my servant*. The people are again addressed by the two names of their ancestor, used as poetic equivalents; the sacred name, however, is put first and gives its colour to the other, as the relation to God is prominent in his thoughts. In 40 : 27, where the sinful weakness of the people is prominent, the order is the reverse. **עַבְדִּי** *servant*, one employed to do a certain work. Moses is called God's servant, Deut. 34 : 5, Nebuchadnezzar, Jer. 25 : 9, the material creation, Ps. 119 : 91; here Israel. **אֶתְּחַבֵּד**, not only engaged in God's service but appointed of God himself to be so, selected from others and rather than others for this special purpose. **זֶרַע אַבְרָהָם**, *seed of Abraham*, whom God had promised to bless, and to make a blessing to all nations. **אֲהַבְבֵּנִי** § 102. 3, *my lover* or *who loved me*, implying of course reciprocal affection.

9. God designated them as his and brought them from remote parts for his service the pains bestowed upon them making it more sure that he will not desert them now. **קָרָאתִי אֶתְּחַבֵּד**, some refer to Abraham's call from Mesopotamia, others to bringing the people out of Egypt. **אֶתְּחַבֵּד**, in Ex. 24 : 11 *nobles*, here *sides* or *joints*, parallel to **קָרָאתִי**. **אֶתְּחַבֵּד**, not only made him his servant, but announced to him that he stood

in that relation: 'thou art my servant' *par excellence*, as no other is. Israel, including the Messiah, who was of the seed of Abraham, as are also all his true people, is God's servant in a peculiar and the highest sense, the one who above all others is appointed by him to do his work in this world.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , not *I will not reject thee*, which violates the tenses, but *I have not rejected thee*; this choice has never been revoked, implying, though not directly stating, that it never will be.

10.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ . This is the exhortation addressed to the person described in the two preceding verses. It refers not to the victories of Cyrus which, ver. 5, alarmed other nations, but need occasion no fear to them; but to perils foreseen or calamities experienced at any time and from any quarter.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , the ground of exhorted fearlessness is God's presence, which implies his protection.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , not *be dismayed*, but *look around with anxiety and perplexity for help*.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , not *I will strengthen thee*, which violates the tense, but *I have strengthened thee*, either their past experiences of God's protection are appealed to as an argument of confidence for the future, or, I have already provided thee with strength adequate for these future emergencies, as shall be manifested when the trial comes.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , cumulative, though no climax is traceable in the sense of the verbs, yet heaping together equivalent forms of expression gives intensity or emphasis to the thought.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$  *my right hand of righteousness* § 254. 6, not *right hand of my righteousness*, the attribute personified and a right hand attributed to it. The right hand is an instrument of action and a symbol of strength.

11.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$  Behold! see! pointing as if to an object of sight.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , the accumulation of synonymous words makes the statement more emphatic. *Shame* denotes the frustration of plans and disappointed expectations.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , see on 40:17.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$  *thy men of strife* § 256, men striving with thee.

12. Expansion and repetition of the last clause of the preceding verse.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , an expression often used to denote total disappearance. They shall vanish not only to a careless inspection, but the most earnest scrutiny shall detect no trace of their existence.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , see on 40:17.

13. The reason of Israel's safety and of the destruction of their foes.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$  (1) causative, *making strong*. This yields a good sense, but is not the usual meaning of the word in Hiphil, and is not its meaning in ver. 9 above. (2) *holding fast*, or firmly; the idea is not so much that of guidance out of perplexity and danger, as of preservation from falling or sinking. Not *will hold*, E. V. but *am holding* or *the holder of* for all time § 266.  $\text{אֲנִי לֹא אֶמְצָאָהּ}$ , not (1) for finite tense *I am saying*, but (2) *I am*

*the one saying to thee*, or (3) *I the one saying to thee*, etc. *have helped thee*. According to (3) the thing said is simply אִתְּךָ לֵא; according to (2) the whole to the end of the verse. According to (3) *I who say to thee fear not have actually helped thee*, and in this given a pledge that you have no occasion to fear; according to (2) *I the Lord am the one saying this*, therefore it is no vain word but efficacious, truthful and strength imparting. אֲנִי־אֶתְּךָ, *have helped thee* in former times, as a pledge of present and future protection, or, have already granted the aid which you require in this case. The rendering *I will help* violates the tense.

14. The literal is, as is frequently the case in Isaiah, succeeded by a figurative statement. The first figure, vs. 14-16, is a worm, helpless and despicable, in danger of being crushed by the foot of every passer by, converted into a mighty engine which pulverizes the mountains and scatters them to the winds. The accomplishment of such a result by such an instrument is a clear proof of the omnipotence of God and his control of human history. אֲנִי־אֶתְּךָ-לֵא, the frequent repetition of the exhortation not to fear, implies the strong temptation they were under to do so; fem. to agree with אֶתְּךָ § 253. 1. or § 254. 3. This verse is a repetition and expansion of the divine voice at the close of ver. 13, the first clause dwelling upon the person addressed, the second on the person of the speaker. אֲנִי § 90. (*pass.*) the only form of the word which occurs, except the future, which is found in combination with it, Jer. 23 : 31. It is used of a divine utterance, almost always in connection with the name of God, more rarely of an inspired man. אֶתְּךָ, fem. suf. refers to אֶתְּךָ, properly to purchase from the power of another by the payment of a ransom. It is used repeatedly of God's delivering Israel from the bondage of Egypt and the power of other foes, as the converse אֶתְּךָ *to sell* is constantly used of his subjecting them to the bondage of their foes, though no price was paid in either case, so that it may simply mean *deliverer*. But in the typical institutions of the law this word was used to express one, who as a near kinsman of one impoverished or slain, redeemed his property and restored it to him, or avenged his death. How far אֶתְּךָ, as applied to God, have been associated with that type, or how much it may have retained of the radical signification of the word, we cannot tell. But that type teaches what is more fully unfolded in the New Testament, that God is the redeemer of his people from present and eternal evil by the payment of an equivalent, even the life of the Son of God, who is the manifested Jehovah of the Old Testament, though this distinction of persons in the godhead was not clearly revealed to the consciousness of the saints of that economy. אֶתְּךָ, see on 40 : 25, in-

cludes the ideas of infinitely exalted and perfectly pure, the holy God who is the God of Israel.

15. **הָרָרִים**, see on ver. 11. **הִנֵּנִי** *I have placed thee for*, converted thee into. This is what God has already made them, as will be shown in due time. **זֶרֶזֶרֶת** *threshing instrument, sharp, new*, not worn and dulled, *possessed of edges or blades*. **הִנֵּנִי**, the reduplicated form is by some supposed to express number, many blades, strictly *mouths*: the 'edge' of a sword or sharp instrument is called its 'mouth.' **וְהָרָרִים**, *thou shalt thresh mountains*, comp. Mic. 4:13, Dan. 2:34. 35. **וְהָרָרִים**, not specifically a symbol of kingdoms, but belonging to the imagery of the figure, which is that of a worm reducing mountains to powder.

16. The figure is continued; after the threshing comes the winnowing, which was performed by casting up to the wind; they shall be dispersed and driven away as completely as chaff from the threshing floor. **וְהָרָרִים**, the pronoun is used to indicate the opposition of Israel to the enemies just spoken of § 243. 1. **וְ** may be conjunctive, *and* thou shalt rejoice in consequence of the destruction of foes, or adversative, *and* on other hand, i. e. *but*, while they perish thou shalt have cause to rejoice. **וְהָרָרִים** *in Jehovah*, in virtue of your relation to him, as to rejoice in wealth is in the possession of it or in the advantage it brings. **וְהָרָרִים** *boast, glory*: He shall be the ground of triumphant confidence. Marg. see on 40:26.

17. Another figure; water is given in overflowing abundance to those perishing with thirst, when and where it could be least expected. This similitude is often used by Isaiah, suggested probably by the experience of Israel in the wilderness when coming up from Egypt. First the necessity is described. It is not the literal thirst of the exiles returning from Babylon which is intended, for (1) the language would then be hyperbolical and fanatical; no such miraculous gift of water occurred on their return; (2) this is a fresh image of what had been set forth under a different emblem in the preceding verses. There is no more reason for regarding this as literal description than the worm pulverizing mountains. Thirst is a figure for misery and destitution, for which an abundant and unexpected supply shall be provided. It is not to be confined to the suffering of the Babylonish exile, though that is of course included, comp. Amos 8:11-13. **וְהָרָרִים**, the form appears to be from **וְהָרָרִים**, and so some take it. But as that word has the sense of *placing*, not of parching or drying up, which the context requires, it is probably from **וְהָרָרִים** with Daghesh-forte emphatic § 24. c. Secondly, the plentiful supply, *a.* its source, then *b.* in the next verse the supply itself. **וְהָרָרִים**, *hear prayer favourably, answer* them; no prayer had been mentioned, but it was implied in the wretched-



ness above described; first affirmatively, then negatively, as is usual with Isaiah, *I will not desert them*.

18. עֲרֵבָה, not merely high places, but bare, *naked cliffs* or hills. מְקוֹתֵי מַיִם, water shall abound everywhere, in hills and valleys. This is not a description of physical changes which shall be wrought, but figures of abundant blessing. The interpreter must not particularize cliff, valley, desert, and make each a symbol of some distinct individual thing, but take the whole image together as forming one picture of welcome and overflowing supply.

19. The wilderness, מִדְבָּר, containing only scanty vegetation, and even the desert, שָׁמַיִם, absolutely destitute of verdure, comp. on 40 : 3, shall be made to produce stately trees. This is not a new figure, but a carrying out of that already employed. The trees are not designed to suggest shade and shelter from the heat, nor to delight the eye by beautiful groves, but to evidence the thoroughness of the change produced by this miraculous abundance of water; that is made fruitful which was sterile before.

20. לִפְנֵי עֵינֶיךָ expresses the design, 'in order that *they* may see,' either 3 pl. indef. § 243. 2. *b*, *it may be seen*, or, the nations opposed to God in this strife. וְנִשְׁמַח, ellipsis of עָלָם. בְּרָאָה, not only produced it but *created it*, implying something altogether new and above the operation of natural causes, see on Gen. 1 : 1.

21. The idols and their worshippers are addressed and challenged to exhibit like proofs of divinity. הַיָּדֵיכֶם *produce your cause*, i. e. your side in this great contest. עֲצֵמְתֵיכֶם *your strengths* or *strong ones*, those on which you rely. Some make it 'your champions,' i. e. idols. The Eng. Ver. better, 'your strong reasons.' מֶלֶךְ הַמֶּלֶךְ *the king*, both the ruler and defender of *Jacob*.

22. וְנִשְׁמַח וְנִשְׁמַח § 279; both verbs have the same subject and object, though some translate *let them bring near* their idols, and *let them*, the idols, *announce to us*, etc. הַבָּאִים... הַבָּאִים. The contrast has been differently understood; either the proximate and the remoter future, or more probably *the former things* are past predictions already uttered and accomplished, while *the coming things* are predictions now to be made of what is yet future. אֶת־הַיָּדֵיכֶם *the end of them*, their issue, whether they are fulfilled or not. *We*, i. e. God and his people on one side; *they*, i. e. idols and their followers on the other.

23. Change of person § 279. כִּי אֶל־הֵמָּה, this was the thing to be decided. וְנִשְׁמַח וְנִשְׁמַח, either *reward your friends* and *punish your foes*, or *do* some thing either *good* or *bad*, comp. Jer. 10 : 5, Zeph. 1 : 12. וְנִשְׁמַח § 172. 3. וְנִשְׁמַח § 97. 2. *a*. וְנִשְׁמַח, some connect with the subject *we*, both par-

ties *together* ; others with the verbs, *look about and see together*, or at the same time ; others still with the object, see the *good and evil* ye have done *together*.

24. As they are unable to accept the challenge, and to adduce evidence to sustain them in their claim of divinity, sentence is given against them ; they are proved worthless and condemned as such. יְהִי כְּעִלְיָהּ of *nothing*, composed of it and equal to it, or *less than nothing*, see on 40 : 17. עֲשֵׂתְכֶם *your work*, your idols which are of human workmanship, or which is better suited to the connection, *your deed*, what you, the idols, have done. הִקְדָּחָהּ, abomination, an object of religious abhorrence, comp. Gen. 43 : 32. מִיֵּשֶׁעַ according to some = מִיֵּשֶׁעַ *worse than a viper*, but the parallel expressions show it to be equivalent to, if not an orthographic variation for מִיֵּשֶׁעַ.

25. The trial is recapitulated : the two great arguments of Jehovah's deity are repeated, with the failure of the idols to exhibit similar proofs, whereupon sentence is pronounced again. 1st proof: the raising up of Cyrus, ver. 25, the idols neither did it nor predicted it, ver. 26 ; 2nd proof: foretelling and accomplishing Israel's deliverance, ver. 27, the inability of the idols is manifested again, ver. 28, they are worthless, ver. 29. הִקְדָּחָהּ, similarity of expressions to ver. 2: the preterite here, as there, is shown to refer not to what is actually past, by being adduced as a proof of divine foreknowledge. מִיֵּשֶׁעַ. As the Babylonians invaded Palestine from the north, and Chaldea is called the north country, whereas this conqueror is said, ver. 2, to be raised up from the East, some refer the first clause to God's raising up Babylon to be a scourge to Israel, and the next to Cyrus' march to overthrow it. But this assumes a change of subject not intimated in the text. Others combine the North of this clause with the East of the following, and apply it to Cyrus as from both North and East, i. e. the North-East. There may perhaps be an allusion to his twofold origin, as he was descended from both the royal house of Media in the North and that of Persia in the East. וְיִקְרָא בְּשֵׁמִי, either *he shall call by*, i. e. upon *my name*, or *he shall call with*, i. e. proclaim *my name*, see on 1 Kin. 17 : 24 ; for the fulfilment in either case see his edict, Ezra 1 : 2. כְּבִיזָהּ § 271. 2, this word is specially applied to Babylonish nobles. הִקְדָּחָהּ, trample them down, as something utterly worthless and vile, indicating the completeness of the subjugation and their inability to make resistance.

26. מֵרֵאשִׁית *from the beginning*, not as 40 : 21 from the creation, but either indefinitely of old, or in contrast with אַחֲרָיו, which means 'after the end of,' Gen. 41 : 1, מֵרֵאשִׁית may mean 'before the beginning of.' The question will then be, who announced Cyrus' coming before his appearance ?

צַדִּיק, may be *right, true*, or the more exact meaning of the word may be retained, *righteous*. He in whose favour the judge pronounces is justified in his case, be it what it may ; so in this case, give decision in favour of the idols if they have foretold anything, pronounce them on that ground righteous in the claim which they are putting forth to divinity.

27. רִאשׁוֹן, not as Eng. Ver. *the first* shall say, but *I first* ; either supply 'say,' or introduce *give* from the last clause, i. e. give them the opportunity and privilege of saying *behold them*.

28. The incapacity of the idols. הִנֵּנִי יְהוָה prep. partitive, I saw *of these*, i. e. the idols. יִנְצֵל, giving advice or information respecting the future. יִשָּׁבוּ דְבָרָא, declarative *and they will perhaps return an answer*, subjunctive *that they may*, etc., or interrogative, *will they return*, etc.

29. As they have failed to make out their claim to divinity, sentence is given against them. בָּלִי, (1) *all of them are vanity, their works* or deeds are *nought*, but this violates the accents ; (2) as for *all of them, their works* are *vanity, nought*.

## CHAPTER XLII.

Chap. 40 promised to Israel deliverance and salvation, confirming the certainty of it by an appeal to God's incomparable greatness. In chap. 41 the sole divinity of Jehovah is demonstrated to the confusion of idols and their worshippers by his protection and exaltation of Israel. The idols can neither do good nor do evil, neither be the authors of any salvation to the people, nor retard the salvation God has promised. In this chapter the divinely appointed destiny of Israel, which God's power is pledged to accomplish, and which the idols cannot prevent, is more fully unfolded, and seeming difficulties in the present and past aspect of things are removed.

The chapter consists of 3 parts, viz. :

1. vs. 1-9. Israel is God's chosen servant to extend his kingdom over the earth, and to enlighten and save the nations.

2. vs. 10-17. God's apparent apathy and inaction in the past presents a seeming improbability in the way of the accomplishment of this destiny : but this is to be exchanged for an activity which shall effect the most stupendous results.

3. vs. 18-25. The character and condition of the people add a fresh improbability : but their sins shall not obstruct what God does for his own righteousness' sake and the magnifying of his law : and their sufferings, so far from proving God's inability to protect and bless them, were sent for just reasons by God's own hand.

1. עֶבְדִּי. The most important question connected with this entire prophecy is who is the servant of Jehovah, comp. 41 : 8, who so frequently recurs in it. He cannot be Cyrus, who was not commissioned to spread the true religion, nor Isaiah, or the prophets as a class, who were not sent to the Gentiles, nor Israel in its purely national character, whose sufferings were not vicarious, and from whom he is expressly distinguished, 49 : 6. It is plain from the attributes and works ascribed to him, that the Messiah is prominently referred to: this further appears from frequent applications to Christ, in the New Testament, of language employed respecting this servant here and elsewhere. Yet he is not exclusively intended, for (1) imperfection and sin are attributed to the servant of the Lord, 42 : 19. (2) The servant is repeatedly called Israel or addressed as Israel, 41 : 8, 44 : 1, 49 : 3. (3) The connection here demands not the introduction of a fresh subject, but a statement of what was designed for Israel. (4) What is here said of God's servant is applicable to the people as a whole in its measure. (5) Some of the expressions used respecting the servant of Jehovah are applied to the people of God, Jer. 11 : 19, Acts 13 : 47, 2 Cor. 6 : 2. The proper view seems to be that God's servant is Israel considered as embracing the Messiah, who was to spring from the midst of them, and by whom mainly the task of the world's salvation committed to this people, comp. John 4 : 22, was to be achieved : as we might attribute to France what was performed by Napoleon. This is precisely the sense of 'the seed of Abraham,' and may be further confirmed by the scriptural doctrine of the unity of Christ and his people, comp. 1 Cor. 12 : 12. אֶחָד אֲנִי *I will uphold him* or *will hold him fast*, retain him. There is no necessity for supplying the relative. This is applied to Christ, Mat. 12 : 18, etc., and twice by a voice from heaven, Mat. 3 : 17, 17 : 5, where the changes in the form of expression are for the sake of explanation or more exactly designating the person intended. בְּחֵירָא, not merely *choice* or *excellent*, but actually *chosen*. מֵעַל *upon him* rather than *in him*, to denote descent from heaven. מִשְׁפָּט *judgment*, either the function of a judge, the administration of justice, not here the mere blessings of good government in a worldly sense, but his empire, his spiritual reign, or that which is just and right, his righteous laws, true religion. Israel, instead of being longer lorded over by the nations, shall give law to them in the person of his great representative and ruler. לְכָל הָעָם *to the nations*, i. e. mankind. יֵצֵא *cause to go forth*, i. e. from Jerusalem, the centre and seat of this empire, comp. 2 : 3, the facts of the new dispensation being presented under the emblems of the old.

2. This empire was not to be extended by such means as are em-

ployed in worldly conquests, not by noise and clamour, ver. 2, nor by violence, ver. 3, but by the truth. **אִישׁ** *lift up*, not himself, nor faces **אִישׁ**, i. e. accept persons, but *his voice*; the true object is contained in the last word of the verse.

3. Figures of gentleness, and so applied by the evangelist Matthew 12 : 20, not merely as descriptive of the personal characteristics of the Redeemer, but of the method of extending his kingdom. **יִכְשָׁח**, shown by the accompanying adjective *dim* and verb *extinguish* to mean *wick*; its primary sense is *flax*. **לֹאֲמַח** stands opposed to the methods of extending his empire previously described. The prep. admits of various explanations: (1) *according to truth, truly*, in a true and proper manner; (2) *in reference to truth*, i. e. by means of truth; (3) *belonging to truth*, i. e. in its service, acting as its embodiment and representative; (4) *unto truth*, so as to secure its triumph and establishment. The rendering *in perpetuity* gives an unauthorized sense to the noun.

4. **וְיִכְשָׁח**, allusion to **וְיִכְשָׁח**, ver. 3, he shall neither use violence nor suffer it from others, he shall not fail in the performance of his task. **וְיִכְשָׁח**, some derive from **רָץ** *run*, (1) shall neither be *dim* nor *run*, i. e. be precipitate, not too slow nor too hasty; (2) *run away*, flee, be driven from the successful accomplishment of his work. It is more probably from **רָץ** § 140. 1, with allusion to **רָץ**, ver. 3, *be broken*, defeated. **אִישׁ** *isles*, remote lands, see on 40 : 15. **יִשְׁתַּחֲוּ** *shall wait for his law*, may mean that they must remain deprived of the blessings of his kingdom until his reign comes to be extended over them, or that after their submission to him they shall wait for the utterances of the law from his mouth with a ready disposition to obey them.

5. The accumulation of titles heightens the sense of God's greatness and omnipotence, and thus gives confidence in his ability to effect what is promised in the following verses. **אִישׁ** § 221. 7. *a*. **אִישׁ**, mankind, not the Jews in contrast with the Gentiles, see on 40 : 7. Marg. Haph-tarah of **אִישׁ**, Gen. 1 : 1.

6. **וְיִכְשָׁח**, summoned thee to this task, *called thee* to be my servant. **בְּצִדְקָה** *in the exercise of righteousness*: this is shown both in faithfulness toward his servant, fulfilling all rightful claims to assistance and support, and in the nature of the work itself to which he is called, a work illustrative of and determined by God's righteousness. **וְיִכְשָׁח** § 97. 2. *a*, *hold thy hand*, sustain, uphold. **אִישׁ**, not *a covenant people* or mediating people, though this might describe Israel's function, but *a covenant of the people*, the mediator of a covenant with them, as light in the following clause means a dispenser of light. **אִישׁ** may denote the Jewish

people in contrast with עַמִּי, the Gentiles, or more probably is equivalent to it, denoting, as in ver. 5, *mankind*.

7. Figures of the removal of sin and suffering, which Israel especially through its great representative was appointed to accomplish.

8. Jehovah claims to himself the honour of this glorious result in contrast with graven images whose powerlessness has been previously exhibited.

9. The fulfilment of previous predictions (or, as some say, those of the nearer future, i. e. about Cyrus, when they come to pass) pledges and assures the fulfilment of others made respecting events before they *sprout* or spring up. How completely the glorious future here heralded was yet buried in the soil and had not even sprouted, appears from what follows. Two great sources of the improbability of what has been announced are considered, (1) God's seeming apathy and inaction; (2) Israel's character and fortunes, so opposite from those described or presupposed. These the prophet now proceeds to dispose of: but first he proclaims a universal jubilee and summons all the world to rejoice.

10. שִׁירָא *new* song, indicating a fresh occasion of praise. אֶרֶץ, the remotest parts of the earth are to utter their joyful thanksgivings at the salvation of the world from sin and misery to be effected by Israel. מִן־הַיָּם, object of יֵרֵד, 'going down to the sea and all that it contains,' or parallel to יֵרֵד, and summoned to join in the praise, whether it denotes marine animals or inhabitants of lands in the bosom of the sea.

11. שָׁמַיָּא, see ver. 2. מִן־הַיָּם § 197. *d*, § 275. 2. *b*.

13. Jehovah will stir up his zeal on behalf of his people, lay aside the seeming inaction of the past, and accomplish the most stupendous results. מִלְחָמָה, military phrase for going forth to battle. זֵלָה (1) zeal, excited feeling, (2) jealousy for his own name, or on his people's behalf. קוֹלֵה, the battle-cry or shout to rouse the warrior's ardour.

14. God's past apathy and inaction are contrasted with the new activity to be displayed on his people's behalf. שָׁמַיָּא, not interrogatively, but expressive of the determination formed during this period of seeming inaction, 'saying, *I will be silent*.' בְּיִלְדָהּ, the comparison has sometimes been referred to the subject, God, as one bringing forth, travailing in birth with Israel, effecting their regeneration and salvation, but it is better and more usual to connect the comparison with the actions described. נִפְּצָה, in the two other places in which it occurs, is a noun, *viper*; here it is a verb. מִן־הַיָּם, not from מִן־הַיָּם *destroy*, but מִן־הַיָּם *blow* breathe hard. מִן־הַיָּם, not *devour*, but *pant*.

15. The effects produced by this zeal and activity of God metaphorically expressed. They are described as most surprising and stupendous,

implying the exercise of almighty power, and of a character precisely the reverse of those in 41:18. They represent mighty judgments on the foes of the people to accomplish the deliverance and welfare of the latter.

16. The result will be the safe guidance of those who could no more see a way of escape from perplexity than the blind. מְהִמָּה, convert darkness into light, see 41:15. מִמְּשָׁכִים וּמִמְּשָׁכִים crooked or uneven, as opposed to מִיִּשְׁרָיִם, lineal or superficial straightness, see on 40:4. עָשִׂיתִי I have done them these things, or for them, the people § 102. 2, § 273. 3. a.

17. נִכְשָׁנוּ, driven back from the execution of their designs. While God's people should be thus favoured and blessed, the worshippers of idols would be utterly discomfited and disappointed, unable to accomplish Israel's destruction. The great temptation of the people was to distrust God's power and grace, and transfer their confidence to the idols whose worshippers had proved so much stronger than they. This is met here and repeatedly in this prophecy. אֱלֹהִים, i. e. both the graven and molten image.

18. The improbability arising from Israel's character and condition: these shall not obstruct his achieving this high destiny on his own behalf and that of the world. הֵמָּה הַהֵן § 245. 2, the heathen may be addressed as especially characterized by moral deafness and blindness; or perhaps the deaf and blind as a class, the deaf might be expected to hear and the blind to see these evidences of the folly of idolatry.

19. And yet Israel neither hears nor sees them, or acts as if he did not. מִיִּשְׁרָיִם, the question implies that his blindness is such that no other deserves the name; all other blindness disappears beside it. This shows that the servant of the Lord here spoken of is not the Messiah exclusively, for this can have no relation to him. עֲשֵׂה has been variously explained, (1) friend of God, (2) perfect, (3) devoted to God, (4) provided with שְׁלָמִים peace or welfare.

20. רִאִיתָ K'thibh 2 m. s. pret., K'ri const. inf. רָאִיתָ. Israel is addressed in the first clause, and spoken of in the second § 279, thou hast seen many things, i. e. evidences of divine power and grace, but wilt pay no heed to them. הִקְשָׁנוּ, inf. for finite verb § 268. 1, God has opened his, Israel's, ears by his prophets, etc., or better, comp. ver. 7, it describes the destiny of Israel, set to open ears, and he will not hear himself, whether from indisposition or inability, or both.

21. This guilty incapacity and apparent gross unfitness of the people for their destined task shall not defeat it. God will accomplish this salvation for his own sake, not for theirs. לְפָנָיו, some refer suf. to Israel, in order to his, Israel's, righteousness; others to Messiah, on account of

his, Christ's, righteousness. It must refer to God, *on account of his own righteousness*. צַדִּיק cannot mean exactly *grace* or *mercy*. It may here denote faithfulness to his promises and engagements, which is one phase of the divine righteousness, or his righteousness in its ordinary sense, which the plan of salvation was designed to illustrate and display by putting away sin and diffusing holiness. וַיְגַדֵּל הַחֹק, not *magnify law* by inflicting judgment on those who had violated it, which is inappropriate in this connection: nor *give a great and glorious law*, but *illustrate and honour the law*, i. e. the Old Testament dispensation, that system of things which God had ordained to issue in the salvation of the world, and which should so issue in spite of Israel's unfaithfulness. הוֹדָה from הוֹדִיעַ to *instruct*, not mere advice but authoritative guidance, *law*.

22. The condition of Israel presented as great an apparent obstacle to his achieving this salvation as his character. Can a people who could not save themselves, and whom their God did not rescue, be the saviours of the world? This anomaly is here explained. הִנֵּה בְּחַוִּירִים. Some derive the noun from חוּר, then according as the verb is from חוּר or from חוּחַ it may be rendered, there is *a snaring of young men*, *all of them*, all their young men are captured as birds in a snare, or *they all are the puffing derision of young men*. But it is better to regard ב as a prep. *a snaring them all in holes*, they are caught like wild beasts, or *panting in holes*, i. e. dungeons. וּבְבִקְעֵי בָלְאִים, both members of the compound expression are put in the plural. The terms of this verse are figurative, and describe not merely the Babylonish exile, but the suffering and oppressed condition of the people through a considerable portion of its history. מְשֻׁפָּחִים, לְבָבִי, allude to מְשֻׁפָּחִים וְלִבִּי of the first clause, and are resumed in מְשֻׁפָּחִים, מְשֻׁפָּחִים of ver. 24. הָשִׁב לִי הָשִׁב § 65. *a*, *restore*, bring back, whether to their own land or to their former condition of prosperity.

23. The question implies the prophet's earnest desire that they should give ear, and at the same time his apprehension that few would do so. שָׁמָע does not refer to הוֹדָה, ver. 21, which is too remote, nor to the preceding verse, but to the verse following, containing the solution of this anomaly, which is the main thing to be attended to. לֹא-תִשְׁמָעֵנִי, not *hearken to the past* but *hear for the future*, either describing the time of hearing, *in time to come*, or the object of it, *hear with reference to the time to come*.

24. Their sufferings do not prove that Jehovah is unable to deliver his people, for he gave them into their enemies' hand, and that for a sufficient cause. הִנֵּה אֲנִי, § 279.



25. וַיִּשָּׁפֹךְ, Vav conv. intimates a close connection or dependence, and so *he poured* § 99. 1. אֵיזֶה הָאֵמָה § 253, *fury*, viz. *his anger*, or *his anger as fury*. וַיִּשָּׁפֹךְ, the subject is אֵמָה or rather אֵמָה. וְלֹא יָדָע, not *unawares*, unexpectedly, but expressive of stupid unconcern, as is shown by the parallel expression *he will not lay it to heart*. The change of tense is significant, and is designed to embrace both periods of time § 263. 5. a. Marg. see on Gen. 44 : 10. 17.










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